Al-Kashf wa Al-Bayān
'an Tafsīr Al-Qur'ān

Volume 27

Unveiling and Elucidation Of The Qur'ān Interpretation

Al-Kashf wa Al-Bayān 'an Tafsīr Al-Qur'ān

By

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Sūrat l-taḥrīm (The Prohibition)

It is Medinan, and it consists of one thousand and sixty letters, two hundred and forty-seven words, and twelve verses.

[3177] Ibn Al-Muqri reported to me on the authority of Ibn Matar, on the authority of Ibn Sharīk, on the authority of Ibn Yūnus, on the authority of Sallam bin Sulaim, on the authority of Hārūn bin Kathīr, on the authority of Zaid bin Aslam, on the authority of his father, on the authority of Abi Umamah Al-Bahili, on the authority of Ubayy bin Ka'b, Allah be pleased with them, he said: The Messenger of Allah (PBUH) said: **((whoever recites** ﴿O Prophet! Why do you prohibit ˹yourself˺ from what Allah has made lawful to you …﴾, **Allah grants him a sincere repentance))** [1]

In the name of Allah, the Most Gracious, the Most Merciful

(Qur'an 66:1): ﴿O Prophet! Why do you prohibit ˹yourself˺ from what Allah has made lawful to you, seeking to please your wives? And Allah is All-Forgiving, Most Merciful.﴾

When the Messenger of Allah (PBUH) performed the Morning Prayer, he used to enter upon his wives successively. Hafsa bint 'Umar, Allah be pleased with them both, had been given a small vessel of honey as a gift, and when the Messenger of Allah (PBUH) entered and greeted her, she gave to him from that a drink. 'Ā'ishah, Allah be pleased with her, asked about the reason why he stayed with her more than what was his usual stay, so she ordered an Ethiopian salve-girl called Hasira: When the Messenger of Allah (PBUH) visited Hafsa, go to her and see what he does. Then, she told her about the honey, so she felt jealous, and sent to her companions (his wives), telling

(1) **[3177] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmission is false. It is a part of the hadith of the virtues of the chapters of the Qur'an. It has been already mentioned.

them, and she said: If the Messenger of Allah (PBUH) enters upon you, say: we smell the unpleasant odour of Maghafir, which is the foul-smelling gum of 'urfut - and the Messenger of Allah (PBUH) hated and felt it very much that unpleasant odour should emit from him, because the Angel comes to him. Then, the Messenger of Allah (PBUH) entered upon Sauda, Allah be pleased with her. She said: I did not want to say that to the Messenger of Allah (PBUH) but I feared 'Ā'ishah,, so I said: O Messenger of Allah, what is this odour? Have you taken maghafir? He said: ((I have not, but Hafsa has given me a drink of honey)). Then the Messenger of Allah (PBUH) entered upon them successively, and they told him the same. Then, he entered upon 'Ā'ishah, Allah be pleased with her, and she grabbed her nose, and the Prophet (PBUH) said to her: ((What is the matter with you?)) She said: I smell the odour of Maghafir, O Messenger of Allah (PBUH), have you taken it? He said: **((I have not, but Hafsa has given me a drink of honey)),** and she said: The honey-bees might have sucked 'Urfut. He said: **((By Allah, I shall never drink it once more))** So, he forbidden it to himself.

The wife who used to give the honey to the Messenger of Allah (PBUH), is Umm Salama, Allah be pleased with her, according to 'Ata bin Abi Muslim.

[3178] 'Abdullāh bin Hamed reported to us on the authority of Aḥmad bin Muḥammad bin Al-Ḥasan, on the authority of 'Alī bin Al-Ḥasan, on the authority of 'Alī bin 'Abdullāh, on the authority of Hajjaj bin Muḥammad Al-'Awar, on the authority of Ibn Juraij, he said: 'Ata narrated that he heard 'Ubaid bin 'Umair said: 'Ā'ishah, the wife of the Prophet, Allah be pleased with her, said that the Messenger of Allah (PBUH) used to stay for a long while with Zanab bint Jahsh and drink honey at her house. So Hafsa and I decided that if the Prophet (PBUH) came to anyone of us, she should say him, "I detect the smell of Maghafir (a nasty smelling gum) in you... have you eaten Maghafir? So, the Prophet (PBUH) visited one of them and she said to him similarly. The Prophet (PBUH) said: **((Never mind, I have taken some honey at the house of Zainab bint Jahsh, but I shall never drink**

of it anymore)). So there was revealed: "O Prophet! Why do you prohibit ˹yourself˺…"(1)

(1) **[3178] The assessment of the reliability of the chain of transmitters:**
- Its transmitters are trustworthy, except for the Sheikh of the compiler, about whom no criticisim or praise was raised, and ʿAlī bin ʿAbdullāh is Maqbul)accepted(

The authentication of Hadith:
- Hadith is autheinticated, since it was narrated by two transmitters:
- A- ʿUbaid bin ʿUmair:
- It was reported by Ibn Jurayj on the authority of ʿAta bin Abi Rabah on the authority of ʿUbaid, and there were two transmitters reported it on the authority of Ibn Jurayj:

1- Hajjaj bin Muḥammad Al-ʿAwar:
- It was reported by the compiler with the narration of ʿAlī bin ʿAbdullāh, Al-Bukhārī, Divorce (Kitab Al-Talaq) (5267), Book of Oaths and Vows, Chapter: If someone makes some food unlawful for himself (6691), Al- Baghawī in ((Sharh Al- Sunnah)) 9/226, Al-Nisa'i, Book of Oaths and Vows 7/ 133, Book of the Kind Treatment of Women 7/71, (pg. 49) on the Kind Treatment of Women mentioned in ((Al-Kubra)) on the authority of Al-Ḥasan bin Muḥammad bin Al-Sabah, Muslim, book of Divorce, Chapter: Expiation must be offered (1474) on the authority of Muḥammad bin Ḥātim, Al-Nisa'i, book of Divorce 6/151 on the authority of Qutayba bin Sa'id, Aḥmad in ((Al-Musnad)) 6/221 (25852), Abū Dāwūd, The Book of Drinks (Kitab Al-Ashribah), Chapter: Regarding drinking honey (3714), Al- Bayhaqī in ((al-Sunan al-Kubrá)) 7/353, and Ibn Ḥibbān in ((Sahih)) as in ((Al-Iḥsān)) 9/489 with the narration of Abū Mu'ammar Al-Qati'i. (ʿAlī bin ʿAbdullāh, Ibn Al-Sabah, Muḥammad bin Ḥātim, Qutaybah, Aḥmad bin Ḥanbal, and Abū Mu'ammar) on the authority of Hajjaj.

2- Hisham bin Youssef:
- It was reported by by Al-Bukhārī, the Book of Interpretation, Chapter {O Prophet! Why do you prohibit ˹yourself˺ from what Allah has made lawful to you} (4912), on the authority of Ibrāhīm bin Musa, on the authority of Hisham.
- B- ʿUrwa bin az-Zubair:
- It was narrated on his authority by his son Hisham. Two transmitters reported it on the authority of Hisham:

1- ʿAlī bin Musher:
- It was reported by Al-Bukhārī, The Book of Marriage, Chapter: If a man goes to all his wives in one day (5216), The Book of Divorce, Chapter: "O Prophet! Why do you forbid that which Allah has allowed to you...? (5268) on the authority of Farwa bin Abi Al-Mughraa, Muslim, The Book of Divorce, Chapter: Expiation must be offered (1474) on the authority of Suwayd bin Sa'id, and Al- Bayhaqī in ((al-Sunan al-Kubrá)) 7/354 with the narration of Ismail bin Khalil.
- The three narrated on the authority of ʿAlī bin Masher.
- It was reported by Muslim, The Book of Divorce (1474) on the authority of Abū

They said: The Messenger of Allah (PBUH) used to divide the days among his wives, so when it was the day of Hafsa, she said: O Messenger of Allah, I want something from my father. An alimony for me with him, so he permitted me to visit him and bring it. When she went out, he sent for his slave-woman, Maria the Coptic, the mother of Ibrāhīm, peace be upon him, who had been given to him by Al-Muqawqis, so he brought her into the house of Hafsa and had intercourse with her. Then, Hafsa came and found the door closed, so she sat at the door, and the Messenger of Allah came out with his face dripping with sweat, and Hafsa was weeping, so he said: ((why

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Kuraib and Hārūn bin ʿAbdullāh, and Abū Dāwūd, The Book of Drinks, Chapter: Regarding drinking honey (3715) on the authority of Al-Ḥasan bin Ali.

- The three narrated on the authority of Abū Osama.
- Both of them (ʿAlī bin Mushar, and Abū Usama) narrated on the authority of Hisham bin ʿUrwa, on the authority of his father.
- I said: briefly, the Prophet (PBUH) prohibited honey for himself, and it is the first view regarding the prohibition, except that they debated about ʿĀʾishah wether she was with whom the Prophet (PBUH) drank honey or not. The narration of ʿUbaid, i.e. the compiler's narration: it was Zainab bint Jahsh, and the narration of ʿUrwah referred that it was Hafsa, so how can he go to both of them at the same time?
- Ibn Hajar mentioned in ((Fath Al-Bari)) 9/376: to consider these two narrations, there could be many reasons for the same event, as for considering one of them to be more probable, the narration of ʿUbaid bin ʿUmair is more authentic, since Ibn ʿAbbās agreed upn it that they were Hafsa and ʿĀʾishah.
- Ibn Kathīr said in ((Interpretation of the Great Qur'an)) 14/52: It may be said: They are two incidents.
- I said: There are two other weak sayings about the wife of the honey situation:
- 1- She was Sawda bint Zam'a.
- It was reported by Ibn Mardawayh in ((Fath Al-Bari)) 9/376 with the narration of Ibn Abi Malika, on the authority of Ibn ʿAbbās .
- Ibn Hajar said: It is also more likely that it was Zainab, not Sawda; the narration of ʿUbaid bin ʿAmir is more authentic than of Ibn Abi Malika.

2- She was Umm Salamah.

- This saying has been already mentioned on the authority of ʿAṭāʾ Al- Khurasānī;
- Ibn ʿAbbās , may Allah be pleased with them both, said, and it is mentioned in ((Ma'alem At-Tanzil) by Al- Baghawī 8/162: The commentators said, as mentioned in ((Al-Jami' li Ahkam Al-Qur'an)) by Al-Qurtubi 18/184: the majority of the commentators stated that the verse was revealed about Hafsa, when the Prophet (PBUH) was alone with his slave girl in her room, according to Ath-Tha`labi.

are you weeping?)) She said: You gave me permission for this? You brought your slave woman to my house, and had intercourse with her during my day and on my bed? If you cared about my feelings and right, you wouldn't have done this. The Messenger of Allah (PBUH) said: **Isn't she my slave woman that is permissible for me? Be silent, she is forbidden for me, for your sake, so do not tell this to the other wives, and it is a trust with you)).** When the Messenger of Allah (PBUH) left, Hafsa knocked on the wall between her and ʿĀ'ishah, and said: Do I not give you the glad tidings that the Messenger of Allah (PBUH) has forbidden to him his slave-woman, Maria, God Almighty has relieved us of her, and told ʿĀ'ishah about that. They were close to each other, unlike all the wives of the Prophet (PBUH), so ʿĀ'ishah, Allah be pleased with her, got angry, and the Prophet of Allah (PBUH) swore not to be close to her, so Allah Almighty revealed:" O Prophet! Why do you prohibit ˹yourself˺ from what Allah has made lawful to you…" referring to the honey and Maria.

According to ʿIkrimah, it was revealed about the woman who has offered herself in marriage to the Prophet (PBUH), and she is called: Umm Sharik, but the Prophet (PBUH) refused for the sake of his wives, ﴿…seeking to please your wives? And Allah is All-Forgiving, Most Merciful.﴾

(Qur'an 66:2):﴿Allah has already ordained for you ˹believers˺ the way to absolve yourselves from your oaths…﴾ to atone for them if you break your oath, as mentioned in the sūrat Al-Māidah ﴿The penalty for a broken oath is to feed ten poor people …﴾ [Q.5:89].

﴿…For Allah is your Guardian. And He is the All-Knowing, All-Wise.﴾: Allah has already commanded him to atone for his oath and to return his salve-girl to his bond.

(Q. 66:3) ﴿˹Remember˺ when the Prophet had ˹once˺ confided something to one of his wives…﴾ which was his prohibition of Māriya, as he told Hafsa: ((Do not reveal it!)).

Al-Kalbi: he told her that your father and ʿĀ'ishah's father will be caliphs over my people.

[3179] ʿAbdullāh bin Hamid reported to us - reading – on the authority of ʿUmar bin Al-Ḥasan, on the authority of Aḥmad bin Al-Ḥasan bin Saʾīd on the authority of Ubayy, on the authority of Husayn, on the authority of Yahya Al-Shalabi, on the authority of Habib bin Abi Thabit, on the authority of Saʾīd bin Jubair, on the authority of Ibn ʿAbbās , Allah be pleased with them both: he said about His saying: ﴿⌜Remember⌝ when the Prophet had ⌜once⌝ confided something to one of his wives…﴾ the Prophet (PBUH) secretly commanded the caliphate after him, then Hafsa divulged it [1].

(1) **[3179] The assessment of the reliability of the chain of transmitters:**

- Its chain of transmission is very weak; it includes transmitters were not found, no criticisim or praise was raised about the sheikh of the compiler, his sheikh is da'if (weak), and Hussain was accused of lying

The authentication of Hadith:

- It was reported on the authority of Ibn ʿAbbās by three da'if (weak) chains of transmission:
- 1- Sa'id bin Jubair:
- It was mentioned by Al-Wahidi in ((Wasīṭ)) 4/319, Al-Baghawī in ((Ma'alim At-Tanzil)) 8/164, and Ibn Al-Jawzi in ((Zad Al-Masir)) 8/308.
- It was not found with a chain of transmission except the compiler did.
- 2- Ad-Ḍaḥḥāk bin Muzahem:
- It was reported by At-Tabarani in ((Al-Mu'jam Al-Kabir)) 117/12, Ibn Mardawayh in "Fath Al-Bari" by Ibn Hajar 9/289, "al-Durr al-manthūr" by As-Suyuti 6/370, and Al-Wahidi in "Wasīṭ" 4 /319.
- Ibn Kathīr mentioned it 14/57 with the chain of transmission of At-Tabarani, then he said: his chain of transmission is questionable.
- Al-Haythami said in ((Majma' Al-Zawa'id)) 5/178: It includes Isma'il bin ʿAmr Al-Bajali who is da'if (weak), Ibn Ḥibbān authenticated him, and Ad-Ḍaḥḥāk bin Muzahim did not hear from Ibn ʿAbbās , and the rest of its narrators are trustworthy.
- Ibn Hajar said in ((Fath Al-Bari)) 9/289 after attributing it to him in At-Tabarani and Ibn Mardawayh, and both includes weakness.

3- Abū Ṣāliḥ:

- It was reported by Ad-Daraqutni in his "Sunan" – likewise it is mentioned in Al-Qurtubi – with the narration of Al-Kalbi, on the authority of Abū Ṣāliḥ, Al-Baladhuri in "Tarikh" and in "Mīzān al-iʿtidāl" by Al- Dhahabī 4/305, and Al-Qurtubi in "Al-Jami' li Ahkam Al-Qur'an" 18/186, and its chain of transmission is da'if (weak) due to Hisham Al-Kalbi who said: He is not trustworthy.
- It means: the weak narration is classified by Ibn ʿAbbās , may Allah be pleased with them, and its meaning was reported on the authority of some transmitters;

[3180] ʿAbdullāh bin Hamid reported to us, on the authority of Naḍr bin Muḥammad bin Shirzad, on the authority of Al-Ḥasan bin Saʾīd Al-Bazzaz, on the authority of Khālid bin Al-ʿAwam Al-Bazzaz, on the authority of Furat bin Al-Saeb, on the authority of Maymūn bin Mahran about the Almighty's saying: ﴿˹Remember˺ when the Prophet had ˹once˺ confided something to one of his wives…﴾ he said: confided to one of his wives, namely, Hafsa a certain matter, which was ((Abū Bakr will be the caliph after me)). (1)

1- ʿAlī bin Abi Talib:
- It was reported by Ibn ʿUday, Abū Naʾim in ((The virtues of the Companions)), Al-Ashari in ((The Virtues of Al-Siddiq)), Ibn Mardawayh, and Ibn Asaker, on the authority of Ibn ʿAbbās , similarly, as in ((al-Durr al-manthūr)) by As-Suyuti 6/370.

2- Abū Hurairah:
- It was reported by At-Tabarani in ((Al-Muʾjam Al-Awsat)) 3/13, and Ibn Mardawayh as in ((al-Durr al-manthūr)) by Al-Suyuti 6/370.
- At-Tabarani said: This hadith is not narrated on the authority of Abū Hurairah except with this chain of transmission; Hisham bin Ibrāhīm is the only one who narrated it.
- As-Suyuti said in ((al-Durr al-manthūr)) 6/370: Its chain of transmission is daʾif (weak).

3- Ad-Ḍaḥḥāk bin Muzahim:
- It was reported by Abū Naʾim in ((Fadaʾil Al-Sahaba)), and in ((al-Durr al-manthūr)) by As-Suyuti 6/370.

4-Mujāhid bin Jabr:
- It was reported by Ibn Abi Ḥātim, and in ((al-Durr al-manthūr)) by As-Suyuti 6/370.

5- Habib bin Abi Thabit:
- It was reported by Ibn Asaker, as it is mentioned in ((Al-Durr Al-Manthoor)) by As-Suyuti 6/370, and Abū Al- Qāsim Al-Asbahani in ((Al-Hujjah fi Bayan Al-Mahjah)) 2/333-334.
- In any case, it is invalid meaning which is mentioned in all of these narrations, and it will be mentioned later.

(1) **[3180] The assessment of the reliability of the chain of transmitters:**
- The chain of transmission is Saqit (rejected); no criticism or praise was raised about ʿAbdullāh bin Hamed, and Khālid bin Al-ʿAwam, whereas Furat bin Al-Saeb is matrūk (discarded), and Nadr was not found, as well as his narration is mursal (incomplete).

The authentication of Hadith:
- It was reported by Imam Aḥmad in ((Fadaʾil Al-Sahaba)) 1/487, Ibn ʿAsaker as in ((al-Durr al-manthūr)) by As-Suyuti 6/370, and Al-Baghawī in ((Maaʾil Al-Tanzil)) 8/164 with the narration of Al- Ḥusayn bin Saʾid Al-Bazzaz, but Furat bin Al-Saeb was not mentioned by Aḥmad, and in case that it was authenticated on the authority of Maymun bin Mahran; it is mursal (incomplete).
- It was reported by Ibn Al-Jawzi in ((Zad Al-Masir)) 8/308, and Abū Ḥayyān in ((al-Baḥr al-muḥīṭ)) 8/285.

﴿…then when she disclosed it ˹to another wife˺…﴾: but when she divulged it, to ʻĀ'isha, ﴿…and Allah made it known to him…﴾: Allah informed him of what had been divulged.

Talha bin Muṣrrif recited: (falammā anabba-at bihi) with Alf.

﴿…he presented ˹to her˺ part of what was disclosed…﴾: ʻAlī Abū Abd Al-Rahman, Al-Ḥasan Al-Basri, Qtādh, and Al- Kisā'ī recited (ʿarafa) without doubling the raa.

[3181] Muḥammad bin ʻAbdus reported to us, on the authority of Muḥammad bin Ya'qub, on the authority of Muḥammad bin Al-Jahm, on the authority of Al-Farra, on the authority of a sheikh from Bani Asad, namely, Al-Kisai, on the authority of (N'aim Abi ʻAmr), on the authority of ʻAṭā', on the authority of Abi ʻAbd-al-Raḥmān said: when a man recited to him: (ʿarrafa) with doubling, he hit him with pebbles(1).

- This meaning was also mentioned on the authority of ʻĀ'ishah As-Siddiqa: It was reported by Ibn ʻUday and Ibn ʻAsaker, as in ((al-Durr al-manthūr)) by As-Suyuti 6/370.
- It was reported on the authority of Ad-Ḍaḥḥāk bin Muzahim by Abū Al- Qāsim Al-Asbahani in ((Al-Hujjah fi Bayan Al-Mahjah)) 2/333.
- This meaning is the third saying about the called secret, which is that he (PBUH) confided to her that Abū Bakr is his successor. See: ((Zad Al-Masir)) by Ibn Al-Jawzi 8/308.
- Imam Al-Shawkani said in ((Fath Al-Qadir)) 5/253 after mentioning the last two views: Assuming that its chain of transmission is valid for consideration, it contradicts the abovementioned narrations which are authentic.
- The author who critized ((Zad Al-Masir)), by Ibn Al-Jawzi 8/308, reported on the authority of Ibn ʻAbbās and Maymun bin Mahran, saying: These two traditions are in contradiction to the sahih (authentic) hadiths, because they do not clearly state the caliphate of Abū Bakr and ʻUmar, may Allah be pleased with them, otherwise there would never have been a question about that. However, they refer to the successor who is the most entitled to the caliphate after the death of the Messenger of Allah (PBUH), i.e. Abū Bakr, may Allah be pleased with him.
- Then, he cited some authentic texts that refer to this meaning, and what he mentioned is the truth that there is no doubt about it, Allah knows best.

(1) **[3181] The assessment of the reliability of the chain of transmitters:**
- No criticism or praise was raised about the Sheikh of the compiler, and ʻAta is trustful.

According to this recitation (without doubling), it means he got angry at her for revealing the matter, so he retributed her, such as one says to someone who offended him: (ʻArafanaka) without doubling, which means I will punish you for that. They said: the Messenger of Allah (PBUH) divorced her as a punishment.

When ʻUmar, Allah be pleased with him, was informed of that he said: If the Al- Khiṭāb family was good, the Messenger of Allah (PBUH) would not have divorced you. Then, Gabriel (PBUH) came to convey to him Allah's command which is to remarriage her.

The Messenger of Allah (PBUH) separated himself from his wives for a month, and stayed at the room of Māriya, Um Ibrāhīm till the verse of Choice was revealed.

The Messenger of Allah (PBUH) did not divorce Hafsa, rather, he was about to divorce her, so Gabriel (PBUH) came to him and said: Do not divorce her, because she is keeping fasts and is observing prayer in the last parts of the night, and she is going to be your wife in Paradise, according to Muqātil bin Ḥayyān.

Meanwhile, the rest of the reciters said: (ʻarrafa) is recited with doubling, which means: he presented to Hafsa part of what was disclosed, according to Abū Ḥātim and Abū ʻUbaid. He added: as mentioned in the interpretation of the verse that he told her a part of it, and the following words are cited as a proof: ﴿… and overlooked a part…﴾. Accordingly, it means he did not announced part of it to Hafsa and did not tell her about it, and if {arrafa} was without doubling the raa, the meaning would have been the opposite. He passed over a part of it, as He did not say: he passed over it.

Al-Ḥasan: a noble man never investigates or askes after and around the matter, Allah the Almighty said: {he presented ˹to her˺ part of what was disclosed and overlooked a part}.

The authentication of Hadith:

- The tradition is mentioned in ((Ma'ani Al-Qur'an)) by Al-Fara' 3/166, and it was reported by the compiler.

Muqātil maintained: he told her some of what she said to ʿĀ'ishah, Allah be pleased with her, and he did not tell her the whole saying. He informed Hafsa a part of it, and passed over a part; Abū Bakr and ʿUmar will reign after me.

﴿…then when she disclosed it ⌜to another wife⌝﴾, ﴿so when he informed her of it﴾: what Allah made it known to him, ﴿she exclaimed, ﴿Who told you this?﴾ He replied, ﴿I was informed by the All-Knowing, All-Aware.﴾

(Q.66:4): ﴿⌜It will be better⌝ if you ⌜wives⌝ both turn to Allah in repentance, for your hearts have certainly faltered…﴾ your hearts were certainly inclined so you shall repent.

Ibn Zaid stated: Their hearts inclined; they were pleased for the Messenger of Allah (PBUH) prohibited his slave-girl, so they agreed with what he (PBUH) disliked.

[3182] Abū Sa'īd Muḥammad bin ʿAbdullāh bin Hamdun reported to us, on the authority of Abū Hamid Aḥmad bin Muḥammad bin Al-Ḥasan, on the authority of Muḥammad bin Yahya, on the authority of ʿAbd-al-Rāziq, on the authority of Mu'ammar, on the authority of Al-Zuhri, on the authority of ʿUbaid Allah bin ʿAbdullāh bin Abi Thawr, on the authority of Ibn ʿAbbās , Allah be pleased with them, he reported: I had always been anxious to ask ʿUmar (Allah be pleased with him) about the two ladies amongst the wives of Allah's Prophet (PBUH) about whom Allah, the Exalted, said:" ⌜It will be better⌝ if you ⌜wives⌝ both turn to Allah in repentance, for your hearts have certainly faltered", until ʿUmar (Allah be pleased with him) set out for Hajj and I also went along with him. And as we were going along a path, ʿUmar (Allah be pleased with hiyn) went aside and I also went aside with him with a jug (of water). He answered the call of nature, and then came to me and I poured water over his hands and he performed ablution I said: Commander of the Faithful, who are the two ladies amongst the wives of Allah's Prophet (PBUH) about whom Allah, the Exalted and Majestic, said:" ⌜It will be better⌝ if you ⌜wives⌝ both turn to Allah in repentance, for your hearts have certainly faltered" ʿUmar (Allah he pleased with him) said: How strange is it for you, Ibn ʿʿAbbās ! (Zuhri said: By Allah, he disliked what he asked about, but did not keep it a secret.) He (ʿUmar) said: They are Hafsa and ʿA'isha; and he then began to narrate the hadith and said: We were such people

among the Quraish who dominated women, and as we reached Medina we found there people who were dominated by their women, and our women began to learn (the habits) of their women. He further said: And my house was situated in the suburb of Aledina in the tribe of Banu Umayya b. Zaid. One day I became angry with my wife and she retorted upon me. I did not like that she should retort upon me. She said: You disapprove of my retorting upon you By Allah, the wives of Allah's Apostle (PBUH) retort upon him, and one of them detaches herself from him for the day until the night. So I ('Umar) went out and visited Hafsa and said: Do you retort upon Allah's Messenger (PBUH)? She said: Yes. I said; does any one of you detach herself from him from the day to the night? She said: Yes. He said: She who did like it amongst you in fact failed and incurred loss. Does everyone amongst you not fear the wrath of Allah upon her due to the wrath of His Messenger (PBUH), and (as a result thereof) she may perish? So do not retort upon Allah's Messenger (PBUH) and do not ask him for anything, but ask me that which you desire, (and the frank behaviour) of your companion may not mislead you, if she is more graceful and is dearer to Allah's Messenger (PBUH) than you (meaning 'A'isha) (Allah be pleased with her). He (Hadrat 'Umar further) said: I had a companion from the Ansar and, we used to remain in the company of the Messenger (PBUH) turn by turn. He remained there for a day while I remained there on the other day, and he brought me the news about the revelation and other (matter), and I brought him (the news) like this. We discussed that the GḤasanids were shoeing the horses in order to attack us. My companion once attended (the Apostle), came to me at night, knocked at my door, and called me, and I came out to him, and he said: A matter of great importance has happened. I said: What is that? Have the GḤasanids come? He said: No, but even more serious and more significant than that: the Prophet (PBUH) has divorced his wives. I said: Hafsa has failed and has incurred loss, and I feared that it would happen. When it was dawn I observed the dawn prayer and dressed myself, and then came there (in the house of the Holy Prophet) and visited Hafsa, and she was weeping. I said: Has Allah's Messenger (PBUH) divorced you (all)? She said: I do not know. He has, however, separated himself in his attic. I came to a black servant and said to him: Seek permission for 'Umar. He went in and then came to me and said: I made

mention of you to him, but he kept quiet. I then went to the pulpit and sat there, and there was a group of people sitting by it and some of them were weeping. I sat there for some time, until I was overpowered (by that very idea) which was in my mind. I then came back to the boy and said to him: Seek permission for ʻUmar. He went in and came to me and said: I made mention of you to him but he kept quiet. I was about to turn back when the boy called me and said: Go in; permission has been granted to you. I went in and greeted Allah's Messenger (PBUH) and he was reclining against the couch of mat and it had left its marks upon his side. I said: Messenger of Allah, have you divorced your wives? He raised his head towards me and said: No. I said: Allah is the Greatest. Messenger of Allah, I wish if you had seen how we the people of Quraish had domination over women but when we came to Medina we found people whom their women dominated. So our women began to learn from their women. One day I became angry with my wife and she began to retort upon me. I did not approve that she should retort upon me. She said: You do not like that I should retort upon you, but, by Allah, the wives of Allah's Apostle (PBUH) retort upon him and any one of them separates herself from him for a day until night. I said: He who did that amongst them in fact failed and incurred loss. Does any of them feel safe from the wrath of Allah upon her due to the wrath of Allah's Messenger (PBUH), and she has certainly perished. Allah's Messenger (PBUH) smiled, I said: Messenger of Allah, I visited Hafsa and said: (The behaviour) of your companion (ʻA'isha) may not mislead you, If she is more graceful than you and is dearer to Allah's Messenger (PBUH) than you. Allah's Messenger (PBUH) smiled for the second time. I said: Allah's Messenger, way I talk to you about agreeable things? He said: Yes. I sat down and lifted my head (to see things) in the house and, by Allah, I did not see anything significant besides three hides. I said: Messenger of Allah, supplicate the Lord that He should make (life) prosperous for your Ummah as He has made plentiful for the people of Persia and Rome (in spite of the fact) that they do no, worship Allah, the Exalted and Majestic, whereupon he (Allah's Messenger) sat up an I then said: ((Ibn Khiṭāb, do you doubt that they are a nation whom their nice things have been given immediately in the life of this world.)) I said: Allah's Messenger! seek pardon for me. And he (Allah's Messenger) had taken an oath that he would not

visit them for a month due to extreme annoyance with them until Allah showed His displeasure to him (Allah's Messenger) (1)

(1) **[3182] The assessment of the reliability of the chain of transmitters:**

- The transmitters are trustworthy, except the Sheikh of the compiler about whom no criticism or praise was raised.

The authentication of Hadith:

- It was reported on the authority of Ibn ʿAbbās by three transmitters:
- A- ʿUbaidullah bin ʿʿAbdullāh bin Abi Thawr:
- Az-Zuhri reported it on his authority, and seven transmitters narrated it on the authority of Az-Zuhri:

1- Mu'ammar bin Rashid Al-Basri:

- It was reported by Muslim, Book of Divorce, Chapter: The Oath Of Abstinence (1479) on the authority of Ibn Abi ʿUmar and Isḥāq bin Ibrāhīm, At- Tirmidhī, Book of Tafsir (Interpretation), Chapter: Regarding sūrat l-taḥrīm (3318) on the authority of Abd bin Hamid, Al-Nisa'i, Book of Fasting, Chapter: which Month 4/136 with the narration of Abdul-ʿAla, Aḥmad in ((al-Musnad)) 1/33 (222), Al-Mazi in ((Tahdhib Al-Kamal)) 19/69, Ibn Ḥibbān in ((Sahihah)) as in ((Al- Iḥsān)) 10/85 with the narration of Ibn Abi As-Sari, the compiler narrated it on the authority of Muḥammad bin Yahya Al-Dahli, and Al- Bayhaqī in ((al-Sunan al-Kubrá)) 7/37 with the narration of Aḥmad bin Manṣūr.
- The eight transmitters narrated on the authority of ʿAbd-al-Rāziq Al-Sana'ni, and ʿAbd-al-Rāziq's narration mentioned in ((Al-Amali fi Athar As-Sahaba)) (p. 60).
- It was reported by Ibn Sa'd in ((Al-Tabaqat Al-Kubra)) 8/182 on the authority of Muḥammad bin ʿUmar Al-Waqidi. Both reported on the authority of Mu'ammar.

2- Yūnus:

- It was reported by Al-Bukhārī in the book of knowledge, Chapter: To fix the duties in rotation for learning (religious) knowledge (89), transmitted on the authority of Ibn Wahb on the authority of Yūnus.

3- Shuaib bin Abi Hamzah:

- It was reported by Al-Bukhārī, Book of Knowledge, Chapter: To fix the duties in rotation for learning (religious) knowledge (89), Book of Marriage, Chapter: Advice to a daughter regarding her husband (5191), with the same narration, it was mentioned by Al-Baghawī in ((M'alim At-Tanzil)) 8/65, and Al-Nisa'i, Book of Fasting, Chapter: which month 4/137 on the authority of Abi Al-Yaman on the authority of Shu'aib.

4- Aqil:

- It was reported by Al-Bukhārī, Book of Oppressions, Chapter: Looking or not looking upon other houses (2468) with the narration of Al-Layth, on the authority of Aqil.

5- Muḥammad bin Thawr:

- It was reported by Al-Nasa'i in ((the Kind Treatment of Women)) (p. 232), and At-Ṭabarī in ((Jami' Al-Bayan)) 28/161 on the authority of Muḥammad bin Abdul-ʿAla,

[3183] Zuhri said: ʻUrwa informed me that ʻA'isha (Allah be pleased with

on the authority of Ibn Thawr.
-6- Ṣāliḥ bin Kaysan:
- It was reported by Al-Nisa'i, The Book of Fasting, 4/137, with the narration of Ibrāhīm bin Sa'd, on the authority of Ibn Kaysan.
7- Muḥammad bin Isḥāq:
- It was reported by Abū Ya'la in ((Al-Musnad)) 1/162 with the narration of ʻAbdullāh bin Idris, on the authority of Ibn Isḥāq.
- B- ʻUbaid bin Hanif:
- It was narrated on the authority of him by Yahya bin Sa'id Al-Ansari.
- It was narrated on the authority of Yahya by four transmitters:
1- Sulaymān bin Bilal:
- It was reported by Al-Bukhārī, Book of Interpretation, Chapter: "seeking to please your wives" (4913), Book of Wedlock, Marriage (Nikaah), Chapter: To love some of the wives more than the others (5218) on the authority of Abdul Aziz bin ʻAbdullāh, Muslim, Book of Divorce (1479), and At-Ṭabarī in ((Jāmiʻ al-Bayān)) 28/162 on the authority of Ibn Wahb and Ibn Sa'd 8/185 on the authority of Muḥammad bin ʻUmar Al-Waqidi. The three transmitters reported on the authority of Sulaymān.
2- Sufyan bin ʻUyaynah:
- It was reported by Al-Bukhārī, Book of Interpretation, Chapter {ʿRemember˺ when the Prophet had ʿonce˺ confided something to one of his wives} (4914) on the authority of ʻAlī bin ʻAbdullāh, Chapter {ʿIt will be better˺ if you ʿwives˺ both turn to Allah in repentance} (4915) on the authority of Al-Hamidi, Muslim, Book of Divorce (1479), on the authority of Zuhair bin Ḥarb and Abū Bakr bin Abi Shaybah, and Abū Ya'la in ((al-Musnad)) 1/176 on the authority of Zuhair bin Ḥarb, and Ibn Sa'd in ((Al-Tabaqat Al-Kubra)) 8/185 on the authority of Muḥammad bin ʻUmar Al-Waqidi. The five transmitters reported on the authority of Sufyan.
3- Hammad bin Salamah:
- It was reported by Muslim, Book of Divorce (1479) on the authority of Muḥammad bin Al-Muthanna, on the authority of ʻAffan bin Muslim, and Abū Ya'la in ((Al-Musnad)) 1/149 on the authority of Abdul-ʻAla. Both reported on the authority of Hammad.
4- ʻAlī bin Al- Ḥusayn:
- It was reported by Al-Nasa'i 2/452 in the interpretation of "As-Sunan Al-Kubra" and Al-Ṭabarī in "Jami' Al-Bayan" 28/162 with the narration of Mālik, on the authority of Abi Al-Nadr, on the authority of Ali.
- C- Sammak Abū Zamil Al-Hanafi:
- It was reported by Muslim, Book of Divorce (1479), based on this narration, it was reported by Al-Baghawī in Ma'alim At-Tanzil 8/167 on the authority of Zuhair, and at-Ṭabarī in Jami' al-Bayan 28/162 on the authority of Muḥammad bin Bashar and Muḥammad bin al-Muthanna. The three reported on the authority of ʻUmar bin Yūnus.
- It was reported by Abū Ya'la in ((Al-Musnad)) 1/149, Al-Wahidi in ((Wasīṭ)) 4/320 on the authority of Zuhair bin Ḥarb, on the authority of ʻUthman bin ʻUmar. Both of them reported on the authority of ʻIkrimah bin ʻAmmar, on the authority of Sammak Al-Hanafi.

her) said: When twenty-nine nights were over, Allah's Messenger (PBUH) visited me, and he began (his visit) with me. I said: Messenger of Allah, you had taken an oath that you would not visit us for a month, while you have visited after I have counted only twenty-nine (nights). Thereupon he said: ((The month may also be of twenty-nine (days))). He then said: (('A'isha, I am going to talk to you about a matter, and you should not be hasty in it (and do not give your final decision) until you have consulted your parents.)) He then recited this verse to me: ﴿O Prophet! Say to your wives…﴾, (Q. 33:28). 'A'isha (Allah be pleased with her) said: By Allah, he knew that my parents would not allow me to separate from him. I said: Is there any need to consult my parents in this matter? I in fact choose Allah and His Messenger (PBUH) and the abode in the Hereafter. 'A'isha said: Don't inform your wives that I have chosen you, whereupon Allah's Apostle (PBUH) said: **((Verily Allah has sent me as a conveyer of message, and He has not sent me as a source of hardship (to others)))** (1)

﴿…But if you ⌜continue to⌝ collaborate against him…﴾: if you support one another against him (PBUH).

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(1) **[3183] The assessment of the reliability of the chain of transmitters:**

- The transmitters are trustworthy, except the Sheikh of the compiler about whom no criticism or praise was raised.

The authentication of Hadith:

- This hadith is part of the previous hadith for their chain of transmission is the same, but some of the authors of the books mentioned it separately from the previous hadith, including:
- Muslim, Book of Fasting, Chapter: The month may be twenty-nine days (1083), Al-Nisa'i, Book of Fasting, Chapter which month 4/136 and Aḥmad in ((Al-Musnad)) 6/185 (25517), 263-264 (26271) with the narration of Az-Zuhri, on the authority of 'Urwa, on the authority of 'Ā'ishah.
- Urwa also traced Abū Salama bin 'Abd-al-Raḥmān, on the authority of 'Ā'ishah.
- It was reported by Al-Bukhārī, Book of Interpretation, Chapter: "O Prophet! Say to your wives," (4785), Al-Baghawī in "Ma'ālim al-tanzīl" 8/167, and Al- Bayhaqī in "al-Sunan al-Kubrá" 7/36-37, all of them with the narration of Az-Zuhri, on the authority of Abū Salamah.
- There is a transmitter of the hadith of Jabir bin 'Abdullāh:
- It was reported by Al- Bayhaqī 7/38 with the narration of Abi Az-Zubair Al-Makki, on the authority of Jaber bin 'Abdullāh.

According to the reciters of Kufa, the zā'is pronounced without stress for omission, Abū Ubaid chose as well.

According to the rest of the reciters and Abū Hatem, it has been assimilated with the zā'.

﴿…then ˹know that˺ Allah Himself is his Guardian…﴾: His Protector and His supporter.

﴿…And Gabriel, the righteous believers,…﴾: Al-Musaiyab bin Shrek said: it refers to Abū Bakr, Allah be pleased with him.

It refers to ʿUmar, Allah be pleased with him, according to Sa'īd bin Jubair.

ʿIkrimah said: It refers to both, Abū Bakr and ʿUmar,Allah be pleased with him them, as the following was cited as a proof:

[3183] Ibn Fanjawiyah reported to us, on the authority of ʿAlī bin Aḥmad bin Nasrawayh, on the authority of Abū Al-Ḥasan ʿAlī bin Al- Ḥusayn bin Sulaymān Al-Qaflani, on the authority of Abū ʿAmmar Al- Ḥusayn bin Ḥārith, on the authority of Abd Al-Rahim bin Zaid Al-ʿAmmi, on the authority of his father, on the authority of Shaqiq, on the authority of ʿAbdullāh, Allah be pleased with him on the authority of the Prophet (PBUH), he said about His saying:" then ˹know that˺ Allah Himself is his Guardian. And Gabriel, the righteous believers": ((the righteous believers are Abū Bakr and ʿUmar, Allah be pleased with both of them.)) (1)

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(1) **[3183] The assessment of the reliability of the chain of transmitters:**

- Its chain of transmission is very weak, Abdur-Rahim bin Zayd is Matrūk (discarded), whom Ibn Mu'in accused of lying, and his father is also da'if (weak).

The authentication of Hadith:

- Three transmitters narrated it on the authority of Al- Ḥusayn bin Ḥārith:
- It was reported by the compiler with the narration of Abi Al-Ḥasan Al-Qaflani, At-Tabarani in ((Al-Mu`jam Al-Kabir)) 10/253, on the authority of Muḥammad bin ʿAbdullāh Al-Hadrami, Al-Wahidi in ((Wasīṭ)) 4/320 with the narration of Ja`far bin Aḥmad bin Faris, and Abū Na'im in ((The Virtues of the Four Caliphs)) and others (p. 100) with the narration of Muḥammad bin Al-Fath and Yahya bin Sa'ed.
- Five transmitters reported on the authority of Al- Ḥusayn bin Ḥārith, and Ibn Mardawayh and Ibn ʿAsaker, as in ((al-Durr al-manthūr)) by As-Suyuti 6/373. Al-Haythami said in ((Mujama' Al-Zawaid)) 7/127: It includes Abdul-Rahim bin Zaid Al-ʿAmmi who is matrūk (discarded).

[3184] Ibn Fnjwyh reported to us, Abū ʿAlī Al-Muqri, on the authority of Abū Al- Qāsim bin Al-Fadl, on the authority of ʿAlī bin Al- Ḥusayn, on the authority of Muḥammad bin Yahya bin Abi ʿUmar, on the authority of Muḥammad bin Ja'far bin Muḥammad bin ʿAlī bin Ḥusayn bin ʿAlī bin Abi Talib, on the authority of a trustworthy man who narrated on the authority of ʿAlī bin Abi Talib, Allah be pleased with him, he said: The Messenger of Allah (PBUH) said concerning Allah the Almighty's saying: ﴿the righteous believers﴾ refers to ʿAlī bin Abi Talib, Allah be pleased with him.)) (1)

- This interpretation was based on the narration of some of the Salaf:
1- ʿAbdullāh bin ʿAbbās : It was reported by At-Tabarani in ((Al-Mu'jam Al-Awsat)) 1/250, and it includes Furat bin Al-Sa'ib who is accused of lying.
2- ʿAbdullāh bin ʿUmar: It was reported by At-Tabarani in ((Al-Mu'jam Al-Awsat)) 1/250, and it also includes Furat bin Al-Sa'ib.
3- Abū Umamah Al-Bahili: it was reported by Al- Ḥākim in ((Al-Mustadrak)) 3/69 and authenticated, and it includes Musa bin ʿUmair.
4- Buraydah bin Al-Hasib: it was reported by Ibn ʿAsaker, and in ((al-Durr al-manthūr)) by As-Suyuti 6/373.
5- Ubayy bin Ka'b: Al-Baghawī mentioned it in ((Maa'il al-Tanzil) 8/168.
6- Ad-Ḍaḥḥāk: it was reported by Aḥmad in ((Fada'il As-Sahaba)) 1/205, and At-Ṭabarī in ((Jāmiʿ al-Bayān)) 28/163.
7-Mujāhid : it was reported by At-Ṭabarī in ((Jāmiʿ al-Bayān)) 28/162.
8- Maymun bin Mahran: it was reported by Ibn ʿAsaker in ((Ad-Durr Al- Manthūr)) by As-Suyuti 6/373.
9- Muqātilbin Sulaymān: it was reported by Aḥmad in ((The Virtue of The Companion)) 1/508-509, Ibn ʿAsaker in ((Ad-Durr Al-Manthūr)) by As-Suyuti 6/373, and Al-Khatib in ((The History of Baghdad)) 13/160 and they added ʿAlī bin Abi Talib.

(1) **[3184] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmission is very weak, since it includes Muḥammad bin Ja'far Al-Hashemi whose narration is questionable, and its sheikh is unknown.

The authentication of Hadith:
- It was reported by Ibn Abi Ḥātim in ((Interpretation of the Great Qur'an)) and Ibn Kathīr in ((Interpretation of the Great Qur'an)) 14/55 on the authority of his sheikh ʿAlī bin Al- Ḥusayn bin Al-Junaid Ar-Razi, on the authority of Ibn Abi ʿUmar.
- Ibn Kathīr said: Its chain of transmission is da'if (weak), and it is munkar (denounced).
- As-Suyuti said in ((Ad-Durr Al-Manthūr)) 6/374: It was narrated by Ibn Abi Ḥātim with da'if (weak) chain of transmission.
- Al-Haskany reported it in ((Shawahid at-Tanzil)) 2/254, as in ((Al-Ahadith Al-Marfu'a)) by Dr. Nihad 2/599: This chain of transmission is Maqtu' (separated).

[3185] ʿAbdullāh bin Hamed reported to us on the authority of ʿUmar bin Al-Ḥasan on the authority of Aḥmad bin Al-Ḥasan, on the authority of Ubayy, on the authority of Husayn, on the authority of Musa bin Ja'far, on the authority of his father, on the authority of his forefathers, on the authority of Asma' bint 'Umais, Allah be pleased with her, she said: I heard the Prophet (PBUH) say: ((﴿the righteous believers﴾ refers to ʿAlī bin Abi Talib)). (1)

Al-Kalbi said: They are the sincere ones who are not hypocrites.

They are the prophets, according to Qtādh and Al-ʿAla bin Ziyad Al-Adawi.

﴿…and the angels are ˹all˺ his supporters as well.﴾: the angels are his supporters and assistants. (ẓahīrun) is a singular word implies the plural meaning, such as one says: only the reciter of the Qur'an could be close to me, i.e. all the reciters could be close to me, so here (the reciter) implies the plural meaning.

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(1) **[3185] The assessment of the reliability of the chain of transmitters:**

- It is Mawdu' (fabricated) hadith, and its chain of transmission includes Husayn whome is accused of lying, and a group of the transmitters was not found. No critisicim or praise was raised about the sheikh of the compiler, and 'Umar bin Al-Ḥasan is da'if (weak).

The authentication of Hadith:

- The hadith: was reported by Al-Haskany in ((Shawāhid al-tanzīl)) 2/257, and Al-Juwayni in ((Farad Al-Samtain)) 1/363 as in ((The Marfu' Hadiths)) by Dr. Nihad 'Ubaid 2/598, both of them reported it with the narration of Abū Na'im Al-Hafiz on the authority of his sheikh Aḥmad bin Ja'far Al-Shaibani, so he mentioned him.
- Sheikh Abi Na'im stated it is known that ibn Taher narrated the fabricated, as in ((Lisān al-mīzān)) by Ibn Hajar 1/144, ((Tanzīh al-Sharīʿah)) by Ibn Iraq 1/26, and Ibn Mardawayh reported it in ((al-Durr al-manthūr)) by As-Suyuti 6/374.
- The hadith was mentioned by Shaykh Al-Islam Ibn Taymiyyah in ((Minhaj As-Sunnah)) 4/79: The hadith is a fabricated lie. Al- Dhahabī approved it in ((al-Muntaqa min al-Minhaj)) (p. 463).
- It was mentione based on the hadith of Ibn ʿAbbās , on the authority of Ibn Mardawayh, and Ibn Asaker, as in ((al-Durr al-manthūr)) by As-Suyuti 6/374, and Ibn Kathīr mentioned it in ((Interpretation of the Great Qur'an)) 14/55 on the authority of Laith bin Abi Salim, on the authority ofMujāhid .
- This hadith was mentioned by Ibn 'Attia in ((Al-Mohrer Al-Wajiz)) 5/332 and he added: according to Ath-Thalabi.

(Q. 66:5): ﴿Perhaps, if he were to divorce you ˹all˺, his Lord would replace you…﴾ Nafi', Abū Ja'far, Shaybah, and Abū 'Amr recited (yub'ddilahu) with stress that is derived from tab'ddīl (replacement), while the rest of the recited stated that it is (yub'dilahu) without stress. This has already been mentioned, and the dispute regarding the recitation of {Gabriel} has been mentioned in Surat Al-Baqara).

﴿…with better wives who are submissive ˹to Allah˺, faithful ˹to Him˺, devout…﴾: submissive to Allah, and it was said: it means performing prayers. (It was also said: it means obedient to Allah and His Messenger.)

﴿…repentant, dedicated to worship and fasting…﴾: sāiḥātin may refer to who are with him wherever he goes. It was also said: it means given to fasting, and it means given to emigrating [in God's way], according to Zaid bin Aslam and his son.

﴿…previously married or virgins.﴾: thayyibātin means divorced and widows, and wa-abkāran means virgins who have never been married.

This verse is mentioned in telling about the Power, not about being at the time; because Allah Almighty said: "if he were to divorce you ˹all˺﴾ despite He knew that the prophet (PBUH) would not divorce them, such as Allah said: "If you ˹still˺ turn away, He will replace you with another people. And they will not be like you" (Q. 47:38), telling about the Power not about being for the purpose of intimidation; because there is no nation better than Muḥammad's.

(Q.66:6): ﴿O believers! Protect yourselves and your families from a Fire…﴾ by enjoining obedience to God and forbidding them to do evil, to guard them against Fire.

﴿…a Fire whose fuel is people and stones, overseen by formidable and severe angels…﴾: stern and strong angels, Allah Almighty did not create mercy in their hearts, and they are the nineteen keepers, the wardens of Hell, and their assistants, ﴿…who never disobey whatever Allah orders—always doing as commanded.﴾

(Q.66:7): ﴿˹The deniers will then be told,˺ ﴿O disbelievers! Make no excuses this Day! You are only rewarded for what you used to do.﴾

(Q.66:8): ﴿O believers! Turn to Allah in sincere repentance…﴾ (naṣūḥan) is recited with fatha on the nun for it is accusative indefinite adjective, according to the majority of the reciters.

Hammad and Yahya bin Adam narrated on the authority of Abū Bakr, on the authority of ʿĀṣim: it is nominative verbal noun, Al-Ḥasan recited.

Al-Mubarrad stated: He wanted a sincere repentance.

The commentators argued about the meaning of sincere repentance:

ʿUmar, Ubayy, and Muʾadh, Allah be pleased with them, said: sincere repentance is that you repent and then do not return to [committing] sin again, just as milk would never return to the udder.

Muʾadh stated: it is nominative.

Sincere repentance is when the servant is remorseful about the past, resolving not to return to [committing] sin again, Al-Ḥasan said.

Al-Kalbi maintained: To ask forgiveness with the tongue, regret with the heart, and hold on to commit sins with the body.

Qtādh said: it is the truthful and sincere.

Saʾīd bin Jubair stated: It is an accepted repentance, and it is not accepted unless it contains three things:

Fear that it will not be accepted, hope that it will be accepted, and addiction to acts of worship.

Saʾīd bin Al-Musaiyab said: Repentance with which they advise themselves.

Al-Qurzi said: It is combined by four things: asking for forgiveness with the tongue, quitting with the body parts, giving up with one's heart, and abandoning evil friends.

Sufyan Al-Thawri said: The signs of sincere repentance are four: refrainment, reason, humiliation, and alienation.

Fudayl bin Ayadh said: It is when the sin is in front of his eyes, as if he is looking at it.

Abū Bakr Muḥammad bin Musa Al-Wasiti said: It is unconditional repentance; whoever sinned in this world for his own favor, then repented for the sake of its salvation in the Hereafter, his repentance is for his own sake, not for Allah's sake.

Abū Bakr Al-Warraq said: It is the earth, despite its vastness, seemed to close in on them, and their souls were torn in anguish, like the repentance of the three who had remained behind.

Abū Bakr Al-Daqqaq Al-Misri said: it is repaying the injustices, the dissolution of adversaries, and addiction to obedience.

Ruwaim Al-Ra'i said: It is to turn to Allah without turning away as you turned away when committing a sin.

Rabi'a said: Repentance cannot be abandoned.

Dhul-Nun said: Its signs are three: lack of speech, lack of food, and lack of sleep.

Shaqiq said: It is when the repentant blames himself a lot, and does not cease to regret to safely escape from his sins.

Sirri As-Saqati said: Sincere repentance is accepted only by advising the soul and the believers, because he whose repentance is truthful, would love for people to be like him.

Al-Junaid said: It is to forget the sin, never to remember it, because whoever repents correctly becomes a lover of Allah Almighty, and whoever loves Allah Almighty, he forgets everything except Allah.

Sahl stated: It is only the repentance of Ahlu Sunnah wal-Jama'ah; because the innovator has no repentance, as the following is cited as proof, the Prophet (PBUH) said: **((Allah the Most High forbids every innovator to repent)).**

Abū Al-Azan said: It is when the repentant has shedding tears, and his heart is unyielding from sin, thus his repentance is sincere, and its signs clearly appear.

Fath Al-Mawsili said: Its signs are three: restraining one's lusts and whims, shedding tears a lot, and enduring hunger and thirst.

﴿…so your Lord may absolve you of your sins and admit you into Gardens, under which rivers flow, on the Day Allah will not disgrace the Prophet or the believers with him. Their light will shine ahead of them and on their right…﴾: the straight path.

﴿…They will say…﴾: (Ibn ʿAbbās , Allah be pleased with them both, said: The believers will say it out of pity when the light of the hypocrites will be extinguished. It was also said: It will be only said by the lowest of them in rank; they will be given the light as much as they see the places of their feet, so they ask Allah Almighty to perfect the light to be saved, ﴿Our Lord ! Perfect our light for us, and forgive us. ˹For˺ You are truly Most Capable of everything.﴾

(Q.66:9): ﴿O Prophet ! Struggle against the disbelievers and the hypocrites, and be firm with them. Hell will be their home. What an evil destination !﴾

Allah has struck a similitude for the virtuous and the righteous women; He said:

(Q.66:10): ﴿Allah sets forth an example for the disbelievers: the wife of Noah and the wife of Lot …﴾ Noah's wife, called Wāʿila, while Lot's wife, called Wāhila, and Muqātil said: they called Wālʿia and Wāliha.

﴿…Each was married to one of Our righteous servants…﴾: they were Noah and Lot (Peace be upon them both), ﴿…yet betrayed them…﴾: in [their] religion, and any Prophet's wife never committed adultery.

According to Ibn ʿAbbās, Allah be pleased with them both: It is not a betrayal of adultery, rather their betrayal is in the religion. Noah's wife used to tell people that he was crazy and reveal his secret, thus whoever believed in Noah, she told the tyrants of Noah's people. As for Lot's wife: she used to guide his people to his guests.

﴿…So their husbands were of no benefit to them against Allah whatsoever. Both were told, ﴿Enter the Fire, along with the others !﴾: Noah and Lot did

not avail the two women in any way against Allah, He threatens ʻA'isha and Hafsa, Allah be pleased with them.

(Q.66:11): ﴿And Allah sets forth an example for the believers: the wife of Pharaoh who prayed …﴾ called Āsiya bint Muzahim.

The commentators stated: When Moses publicly defeated the sorcerers, Pharaoh's wife became a Muslim, and when it became clear to him that she embraced Islam, he pegged her hands and feet with four nails to the ground under the sun, and ordered to bring a heavy rock to be dropped upon her chest. She prayed aloud to Allah, when she saw the heavy rock, ﴿… My Lord! Build me a house in Paradise near You…﴾: So she saw her house in Paradise, and her spirit had already departed from her body by the time the rock was dropped, So she did not find pain from the torment of Pharaoh.

Al-Ḥasan and Ibn Kaysān said: Allah raised the wife of Pharaoh up to Paradise alive, where she eats and drinks.

[3186] Muḥammad bin ʻAbdullāh bin Hamdoun reported to us on the authority of Makki bin Abdan, on the authority of Abū Al-Azhar, on the authority of Asbat, on the authority of Sulaymān, on the authority of Abi ʻUthman, on the authority of Salman, he said: Pharaoh's wife was tormented by the sun, and if they turned away from her, the angels would shade her, and He disclosed for her [a veil of the Unseen] and she saw her home in Paradise. (1)

(1) **[3186] The assessment of the reliability of the chain of transmitters:**
- Its transmitters are trustworthy, except for the sheikh of the compiler, about whom no critisim or praise was raised, and Abū Al-Azhar is truthful.

The authentication of Hadith:
- The hadith relies on Sulaymān At-Taymi, on the authority of Abi ʻUthman, on the authority of Salman Al-Farsi.
- Four transmitters narrated it on the authority of Sulaymān:
- It was reported by the compiler with the narration of Abū Al-Azhar, and At-Ṭabarī in ((Jāmiʻ al-Bayān)) 28/171 on the authority of Muḥammad bin ʻUbaid Al-Maharbi, both of them narrated on the authority of Asbat bin Muḥammad.
- It was also reported by At-Ṭabarī in ((Jāmiʻ al-Bayān)) 28/171 with the narration of Muḥammad bin Ja'far, Abū Na'im in ((Hiliyat al-Awliya') 1/205 with the narration of Jarir, Ibn Abi Shaybah in ((The Musannaf)) 7/120, Al- Ḥākim in ((Al-Mustadrak))

﴿…deliver me from Pharaoh and his ˹evil˺ doing…﴾: his religion

[3187] ʿAbdullāh bin Hamed reported to us on the authority of Aḥmad bin Muḥammad bin Abi Sa'īd, on the authority of ʿAlī bin Ḥarb, on the authority of Abū Al-Mundhir Hisham bin Muḥammad, on the authority of Abi Ṣāliḥ, on the authority of Ibn ʿAbbās , Allah be pleased with them both, he said about Allah's saying:﴿ deliver me from Pharaoh and his ˹evil˺ doing﴾": it refers to have intercourse with him, and ﴿and save me from the wrongdoing people.﴾: the disbelievers. (1)

With these verses, Allah invalidated the greed of those who committed disobedience, and hoped that the righteousness of others would benefit them as well as He told them that the disobedience of others would not harm them, if they are obedient.

(Q.66:12): ﴿˹There is˺ also ˹the example of˺ Mary, the daughter of 'Imrân, who guarded her chastity, so We breathed into her ˹womb˺ through Our angel ˹Gabriel˺…﴾

2/496, and Al- Bayhaqī in ((Shaʿb al-īmān)) 2/244 (1637) on the authority of Yazid bin Hārūn. All of them reported on the authority of Sulaymān At-Taymi.

- Furthermore, it was reported by Abd bin Hamid and Ibn Al-Mundhir, as in ((Al-Durr Al-Manthūr)) by Al-Suyuti 6/377.
- Al- Ḥākim said: Its chain of transmission is sahih (authentic) according to the conditions of the two sheikhs, and they did not reported it, and Al- Dhahabī agreed with him.

(1) **[3187] The assessment of the reliability of the chain of transmitters:** Its chain of transmission is very weak, due to Abi Al-Mundhir bin Muḥammad Al-Kalbi, who is matrūk)discarded(, and his sheikh Abū Ṣāliḥ Badham whose narration is weak, and when Al-Kalbi narrated from him as here, he is nothing, as Ibn Mu'in said.

The authentication of Hadith:

- It was reported by Waki' in ((Al-Gharar)) as in ((Al-Durr Al-Manthūr)) by As-Suyuti 6/378.
- It was mentioned by Al-Mawardi in "Al-Nukat wa'l-'Uyun" 6/48, and Al-Baghawī in "Ma'alim At-Tanzel" 8/171 on the authority of Ibn ʿAbbās .
- It was reported by Imam Aḥmad, as in ((Bada'a Al-Fawa'id)) by Ibn Al-Qayyim 3/109, ((Gharaib At-Tafsir)) by Al-Kirmani 2/1227, and Al-Sama'ani mentioned him in ((Interpretation of the Qur'an)) 5/479 but he did not attribute it to him.
- Ibn 'Attia considered it weak in ((Al-Mohrer Al-Wajīz)) 5/335, and Ibn Jazi in ((Al-Tashīl for the Sciences of Revelation)) (p. 778).

He breathed into the opening of her shirt, so He mentioned the metaphor.

﴿…She testified to…﴾: (waṣaddaqat) is recited with doubling by the majority of the reciters, while Lahiq bin Humaid recited it without stress or doubling.

﴿…the words of her Lord…﴾: "bikalimāti", 'words'" is recited in the plural form by the majority of the reciters.

Al-Ḥasan, 'Issa, and Al-Jahdari recited: {bikalimati} in the singular form, referring to Jesus, peace be upon him.

{wakitabihi}(the singular) recited by Abū 'Amr, and Ya'qub: {wakutubihi}, the plural, which is the narration of Hafs on the authority of 'Āṣim, as well as Abū Ḥātim also chose the plural according to the majority.

As for the rest of the reciters, including Abū 'Ubeid, they recited the singular: {wakitabihi}.

﴿…and was one of the ˹sincerely˺ devout.﴾: she was of the obedient, [one] of the obedient folk; He did not mention {l-qānitāt}(the obedient women), yet He mentioned the masculine plural, and the equivalent verse is: ﴿O Mary! Be devout to your Lord﴾ (Q. 3:43).

[3188] Al- Ḥusayn bin Muḥammad reported to us on the authority of Aḥmad bin Muḥammad bin Isḥāq Al-Sunni, and Muḥammad bin Al-Muzaffar, on the authority of 'Alī bin Aḥmad bin Sulaymān, on the authority of Musa bin Sabiq, on the authority of Ubayy, on the authority of Ibn Wahb, on the authority of Al-Madhi bin Muḥammad, on the authority of Burd, on the authority of Makhul on the authority of Muadh bin Jabal, Allah be pleased with him, he said: the Prophet (PBUH) entered upon Khadija, who was about to die, and said: **((it is hard what befalls you, O Khadija, and Allah has made a great deal of good in hardship. When you meet your fellow wives, convey to them a greeting from me))** she said: O Messenger of Allah, who are they? He said: ((Mary bint 'Imran, Asiya bint Muzahim, and Kalimah - or Halima - is the

sister of Moses)) Ibn Sabiq doubted, and she said: may you be blessesd with harmony and bestowed with children. (1)

(1) **[3188] The assessment of the reliability of the chain of transmitters:**

- Its chain of transmission is da'if (weak), and its text is Munkar (denounced); Al-Madhi bin Muḥammad is da'if (weak), and no critisim nor praise was raised about Musa bin Sabeq, his father was not found, and no one knows that Makhoul is have heard from Mu'adh.
- The hadith was not found and mentioned other than by the compiler, and Al-Qurtubi mentioned it in ((Al-Jami' Li Ahkam Al-Qur'an)) 18/204, on the authority of Mu'adh.
- However, it was reported on the authority of someone other than Mu'adh, may Allah be pleased with him:
- It was reported by Ibn As-Sunni in ((Work of the day and the night)) (p. 284) on the authority of Masruq on the authority of ʻĀ'ishah, she said: The Messenger of Allah (PBUH) entered upon me looking pleased, and said: ((O ʻĀ'ishah, I was got married to Maryam bint ʻImran, and Asiyah bint Muzahim by Allah Almighty in Paradise)), she said. I said: may you be blessesd with harmony and bestowed with children, O Messenger of Allah.
- Ibn As-Sunni said: This is what I wrote from his book, i.e. his sheikh Aḥmad bin Ibrāhīm Al-Madini - in Oman.
- Furthermore, it was reported by Abū Al-Sheikh in ((Tabaqat Al-Muhaddithin in Isfahan)) 4/114, and with the same narration, it was reported by Abū Na'im in ((Dhikr Akhbar Isfahan)) 2/257, and Al-Aqili in ((Al-Dufa' Al-Kabir)) 4/459 with the narration of Yūnus bin Shu'aib, on the authority of Abi Umamah, who said: The Messenger of Allah (PBUH) said: ((O ʻĀ'ishah, do you know that Allah Almighty married me in Paradise to Mary, the daughter of ʻImran, and Kaltham, the sister of Moses, and the wife of Pharaoh)). Without this sentence "may you be blessesd with harmony and bestowed with children".
- Al-ʻAqili said: Yūnusbin Shu'aib, his hadith is not mahfūzh (not preserved). Al-Bukhārī said: The hadith is munkar (denounced), and it is not known to him that he heard from Abū Umamah, since he always has narrated the munkar (denounced). Ibn Ḥibbān mentioned it in ((Al-Majruhin)) 3/139, and Al- Albānī said: it is Munkar (denounced).
- It was reported by At-Tabarani in ((Al-Mu'jam Al-Kabir)) 6/52 on the authority of Sa'd bin Janada, with a chain of transmission which is marfu' (raised), though he did not mention the last part of it, as well as there are three weak transmitters included its chain of transmission.
- It was also reported by Ibn ʻAsaker in ((Tarikh Dimashq)) 70/118 with the narration of ʻIkrimah, on the authority of Ibn ʻAbbās , and it does not include: "may you be blessesd with harmony and bestowed with children".
- Moreover, it was reported by Az-Zubayr bin Bakkar in ((The Beginning and the End)) by Ibn Kathīr 2/62 on the authority of Ibn Abi Dawūd.

[3189] Al- Ḥusayn bin Muḥammad reported to us on the authority of ʻUbaidullah bin Muḥammad bin Shanba, on the authority of ʻUbaidullah bin Aḥmad bin Mansour Al-Kasai, on the authority of Muḥammad bin Abdul-Jabbar - known as Sindul - Al-Hamdhani, on the authority of Abū Osama, on the authority of Shu'bah, on the authority of ʻAmr bin Murra, on the authority of Murrah, on the authority of Abū Musa, Allah be pleased with him, he said: The Messenger of Allah (PBUH) said: **((Many amongst men attained perfection but amongst women none attained the perfection except Asiya bint Muzahim, the wife of Pharaoh, Mary, the daughter of `Imran, Khadija bint Khuwailid, and Fatima bint Muḥammad. And the superiority of ʻĀ'ishah to other women is like the superiority of Tharid (i.e. an Arabic dish) to other meals)).** (1)

- It is close to the text of the compiler, except that the name of Musa's sister is: Kaltham.
- The denunciation of its text: The last sentence: may you be blessesd with harmony and bestowed with children"; it was forbidden with an authentic chain of transmission, and an explicit statement, which was reported by Al-Nisa'i, The Book of Marriage, Chapter: How To Congratulate A Man When He Gets Married 6/128, Ibn Majah, The Book of Marriage, Chapter: Offering congratulations on the occasion of marriage)1906), Aḥmad in ((Al-Musnad)) 1/201 (1738), 3/451 (15740), (15741), Ad-Darimi in ((Al-Musnad)) 2/134, and Ibn As-Sunni in ((The Work of the Day and the Night)) (pg. 284), Al-Khatib Al-Baghdadi in ((Muhadah awham Al-Jama' wa At-Tafriq)) 2/28, and in ((Tarikh Baghdad)) 11/42, and Al- Bayhaqī 7/148 all of them reported on the authority of Aqil bin Abi Talib that he married a woman from Bani Jashim, and they said: may you be blessesd with harmony and bestowed with children, so he said: Do not say like this, but say as The Messenger of Allah said: May Allah bless you, and shower His blessings upon you.
- It is supported by all its chain of transmission, according to Al- Albānī in ((Adāb Al-Zifaf)) (p. 90).
- The reason of the prohibition of this expression is that it restricts congratulating sons to the exclusion of daughters, and this is a pre-Islamic concept, and this is the reason behind the prohibition. See: ((Dictionary of verbal prohibitions)) by Sheikh Bakr Abū Zaid (p. 102).

(1) **[3189] The assessment of the reliability of the chain of transmitters:**

- The chain of transmitters includes Ibn Shanbeh about whom not no critisim or praise was raised, and its text is shadh (irregular).

The authentication of Hadith:

- The hadith relies on Shu'bah bin Al-Hajjaj, on the authority of ʻAmr bin Murrah, on the authority of Murrah, on the authority of Abū Musa Al-Ash'ari. There are 14

transmitters who narrated it on the authority of Shu'aba:

- It was reported by Al-Bukhārī in the Book of Prophets, Chapter: The (story of the) Dwellers of the Town (V.36:13) (3411), Muslim in the Book of the Merits of the Companions, Chapter: The Virtues Of Khadijah, The Mother Of The Believers (RA) (2431), Aḥmad in ((Al-Musnad)) 4/394 (19523), and in ((The Virtues of the Companions)) 2/1100-1101 with the narration of Waki` bin Aj-Jarrah.
- It was also reported by Muslim with the narration of Mu'adh, by Al-Bukhārī, The Book of the Merits of the Companions, Chapter: Chapter: The Virtues Of ʻĀ'ishah, The Mother Of The Believers (RA) (3769), and Al-Tabarani in ((Al-Mu'jam Al-Kabir)) 32/41, and Abū Na'im in "Hilyat Al-Awliya'" 5/99 with the narration of ʻAmr bin Marzuq.
- Al-Bukhārī reported it in the Book of The Book of the Merits of the Companions, Chapter: Chapter: The Virtues Of ʻĀ'ishah, The Mother Of The Believers (RA) (3769), in the Book of Prophets, Chapter: {when the angels said, "O Mary!} (3433), and Al-Baghawī in ((Sharh Al-Sunnah)) 14/163 with the narration of Adam.
- Further it was reported by Al-Bukhārī, Book of Food, Meals, Chapter: Ath-Tharid (a dish prepared from meat and bread) (5418), Muslim, Book of Virtues (2431), At-Tirmidhī, Book of Foods, Chapter: What Has Been Related About The Virtue Of Tharid (1834), Ibn Majah, Book of Foods, Chapter: The superiority of tharid over other foods (3280), Aḥmad in ((Al-Musnad)) 4/394 (19523), 409 (19668), and Ibn Ḥibbān in ((Sahihah)) and in ((Al- Iḥsān)) 16/51, and Abū ʻUrouba Al-Harrani in his hadiths according to the narration of Abi Aḥmad Al- Ḥākim (p. 48) all of them narrated on the authority of Muḥammad bin Ja'far.
- It was reported by Abū Na'im in Al-Hilyah 5/99 with the narration of Abū Zaid Al-Harawi.
- It was reported by Al-Lalka'i in ((Sharh Usul Al-ʻitiqad)) 8/1510 with the narration of Wahb bin Jarir.
- It was also reported by Al-Nadr bin Shumail.
- It was reported by Aḥmad 4/409 (19668), Al-Nisa'i in ((The Virtues of the Companions)) (p. 73), and Al-Lalka'i also with the narration of Yahya bin Sa'id Al-Qattan.
- It was reported by Abd bin Hamid in ((Al-Mukhtab)) (pg. 198) with the narration of Sa'id bin Al-Rab'i.
- It was reported by Abū Dāwūd At-Tayalisi in ((Al-Musnad)) (p. 504), and from his narration Abū Na'im reported in ((Hilyat Al-Awliyaa)) 5/98.
- It was reported by Al-Nasa'i in ((Ten Women)) (p. 42) with the narration of Bishr bin Al-Mufaddal.
- It was reported by Al-Wahidi in ((Wasīṭ)) 4/323 with the narration of Abdul Samad bin Al-Nu`man.
- All those who preceded narrated the hadith on the authority of Shu'bah: ((Many amongst men attained perfection, but amongst women none attained the perfection except Mary, the daughter of `Imran and Asiya bint Muzahim, the wife of Pharaoh,

and the superiority of ‘Ā’ishah to other women is like the superiority of Tharid (i.e. an Arabic dish) to other meals.))

- Some of them are limited to mentioning the last part of the hadith.
- They disagreed with the transmtters in their narration on the authority of Shu’bah: Abū Usama.
- The compiler narrated it with this narration has been mentioned, but this text was not found.
- However, it was reported by Razin bin Muawiyah Al-Sarqusti in ((Tajrid Al-Sihah Al-Sitta)), and he added to the hadith, as mentioned in ((Jami Al-Usul)) by Ibn Al-Athir 9/124, and I do not know its chain of transmission. The narration of Abū Usama indicates he is the only transmitter who narrated the aforementioned text on the authority of Shu’bah.
- The reason why that is shadh: that the transmitters’ narration does not include Khadija and Fatima, nor his saying: four. This is in contrast to the narration of Abū Usama, which the compiler reported it.
- However, three phrases of three of the imams were ambiguous; they are:

1- Al-Hafiz Ibn Kathīr in ((Interpretation of the Great Qur’an)) 14/67, where he attributed the hadith to the two Sahihs, as he mentioned Khadija, may Allah be pleased with her.

- I did not find what he mentioned in the two Sahihs. Indeed, Al-Hafiz Ibn Kathīr himself mentioned in ((Al-Bidaayah wa-Nihaayah)) 2/61 that Ibn Mardawayh narrated on the authority of Mu`awiyah Ibn Qurrah, on the authority of his father, with marfu’ (raised) chain of transmission, so he mentioned it in which Khadija was mentioned, so perhaps Hafiz refered to this narration. Allah knows best.

2- Al-Hafiz Al-Za’ilai in ((Takhreej Hadiths and Athar Al-Kashshaf)) 4/67, where he mentioned the hadith with the text of the compiler and then said: Abū Na’im reported it in ((Hilyat Al-Awlia’) on the authority of At-Tabarani, and Al-Tha’alabi on the authority of ‘Amr bin Marzuq, on the authority of Shu’bah.

- “Abū Na’im reported it on the authority of At-Tabarani” is not said by him; indeed, they reported the origin of the hadith, so it agreed with the majority’s hadith text, as it was previously mentioned.
- Further, “ At-Thalabi reported it on the authority of ‘Amr bin Marzouk” means that the compiler reported it on the authority of Abū Usama as previously mentioned, unless it is said that perhaps the compiler reported it on the authority of Ibn Marzuq in another case.

3- Al-Hafiz Ibn Hajar in ((Fath Al-Bari)) 6/447, and in ((al-Kāfī al-Shāfī)) (p. 176), where he mentioned in ((Fath Al-Bari)) the same as Al-Zayla`i did, and he did not disagree with him. In ((al-Kāfī al-Shāfī)), he mentioned the same as Al-Zayla`i did regarding Abū Na’im and Ath-Thalabi, and it has been previously stated. However, at the end of his statement, he stated the same as Al-Zayla’i did, i.e. Imam Al-Bukhārī reported it without mentioning Khadija and Fatima.

- All of the abovementioned clarify that the hadith in the context of the compiler is gharib (unusual), and the text of the majority is different, except that the meaning of the hadith has been proven by other than Abū Musa Al-Ash'ari's narration, may Allah be pleased with him.
- The whole meaning of the Hadith is composed of two issues:

1- To explain the superiority of these four women over all the women of the world.

2- To explain ʿĀ'ishah 's superiority over other women.

- The clarification of these two issues is as follows:
- A- The Prophet (PBUH) declared the virtue of these four women, may Allah be pleased with them, over all other women. In addition, they are the best of the people of Paradise.
- It is proven by the hadith narrated by Ibn ʿAbbās , Anas, Jabir, and Abū Hurairah.
- First: The text of the hadith narrated by Ibn ʿAbbās : The best women of the people of Paradise... so he mentioned the four women.
- It was reported by Al-Nasa'i in ((Fada'il Al-Sahaba)) (p. 74), Aḥmad in ((Al-Musnad)) 1/293 (2668), At-Tabarani in ((Al-Mu'jam Al-Kabīr)) 22/407, 23/7, Abū Ya'la in ((Al-Musnad) 5/110, Ibn Ḥibbān in ((Sahihah)) and in ((Al- Iḥsān)) 15/470, and Al- Ḥākim in ((Al-Mustadrak)) 2/594, 3/160, 185 and other chain of transmissions reported on the authority of Dawūd Ibn Al-Furat, on the authority of Alba bin Ahmar, on the authority of ʿIkrimah, on the authority of Ibn ʿAbbās .
- Indeed, its chain of transmission is sahih (authentic). Al- Ḥākim, Al- Dhahabī, and Al-Arnaout mentioned it in the authentication of ((Al- Iḥsān)) 15/471.
- Second: The hadith narrated by Anas bin Mālik: It is sufficient for you. Another narration is: the best of the women of the worlds, then he mentioned them.
- It was reported by ʿAbd-al-Rāziq in ((Al-Musannaf)) 11/430, and with the same chain of transmission, it was reported by Aḥmad in ((Al-Musnad)) 3/135 (12391), At-Tirmidhī in the book Virtues, Chapter: The Virtue of Khadijah, May Allah Be Pleased With Her(3878), At-Tabrani in ((Al-Mu'ajam Al-Kabir) 22/402, 23/7, Ibn Ḥibbān in ((Sahihah)) and in ((Al- Iḥsān)) 15/401, 464, Al- Ḥākim in ((Al-Mustadrak)) 3/157, Al-Baghawī in ((Explanation of the Sunnah)) 14 / 163, Ibn Asaker in ((The History of Damascus)) 35/136, and Ibn Mardawayh, and in ((The Beginning and the End)) by Ibn Kathīr 2/60-61 with the narration of Anas. Its chain of transmission is sahih (authentic), as Al-Arna`ut said 15/464.
- Third: Jaber bin ʿAbdullāh:
- It was reported by Abū Al-Sheikh in ((Ṭabaqāt al-muḥaddithīn fī al-asfār)) 3/132-133, 202 with the narration of Al- Shaʿbī, on the authority of Jabir, with a marfu' (raised) chain of transmission. Its first words: ((the most superior women...)).
- Fourth: The hadith of Abū Hurairah:
- It was reported by the compiler in ((A'raes Al-Majlis)) (p. 334); he said Al- Ḥusayn bin Muḥammad informed me of his chain of transmission on the authority of Abū Hurairah, so he mentioned the text the same as the previous hadith of Anas.
- B- The last sentence of the hadith: ((the superiority of ʿĀ'ishah to other women is

sūrat l-mulk (Dominion)

It is Meccan, and it consists of one thousand three hundred letters, three hundred and thirty words, and thirty verses.

[3190] Abū Muḥammad bin Mukhallad Al-Mukhladi reported to us on the authority of Abū Al-ʻAbbās Al-Sarraj, on the authority of Al-ʻAbbās bin ʻAbdullāh Al-Tarqafi, on the authority of (Hafs bin ʻUmar), on the authority of Al-Hakam bin Aban, on the authority of ʻIkrimah, on the authority of Ibn ʻAbbās , Allah be pleased with them both, he said: The Messenger of Allah (PBUH) said: ((I would like "Blessed is the One in Whose Hands rests all authority…" to be in the heart of every believer)) [(1)].

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like the superiority of Tharid (i.e. an Arabic dish) to other meals)) is a part of the hadith of ʻĀ'ishah and Anas.

- First: ʻĀ'ishah's hadith:
- It was reported by Aḥmad in ((Al-Musnad)) 6/159 (25260), Al-Nisa'i's Book of the Kind Treatment of Women, Chapter: When a Man Loves One of His Wives More Than Another 7/68, and Ibn Ḥibbān in ((Sahihah)) and in ((Al- Iḥsān)) 16/52 with the narration of Abi Salamah, on the authority of ʻĀ'ishah. Its chain of transmission is sahih (authentic).
- Second: the hadith of Anas:
- It was reported by Al-Bukhārī, The Book of Companions of the Prophet, Chapter: The superiority of ʻĀ'ishah, may Allah be pleased with her (3770), Muslim, The Book of the Merits of the Companions, Chapter: The Virtues Of ʻĀ'ishah, The Mother Of The Believers (RA) (2446), At-Tirmidhī, The Book of Virtues, Chapter: The Virtue Of ʻĀ'ishah, May Allah Be Pleased With Her, may Allah be pleased with her (3887), Ibn Majah, The Book of Food, Chapter: What Has Been Related About The Virtue Of Tharid (3281), Aḥmad in ((Al-Musnad)) 3/156 (12597), Ad-Darimi in ((Al-Musnad)) 2/106, and Ibn Ḥibbān in ((Sahihah)) and in ((Al- Iḥsān)) 16/50, and Abū ʻUrouba in ((Hadiths)) (pg. 48) with the narration of ʻAbdullāh bin ʻAbd-al-Raḥmān bin Mu'ammar, and Abū Al-Sheikh reported it in ((Ṭabaqāt al-muḥaddithīn fī al-asfār)) 2/285 with the narration of Yūsuf bin Al-Sabbagh, both of them on the authority of Anas.

(1) **[3190] The assessment of the reliability of the chain of transmitters:**

- It is da'if (weak); due to Hafs bin ʻUmar

The authentication of Hadith:

- The hadith relies on Al-Hakam bin Aban, on the authority of ʻIkrimah, on the authority of Ibn ʻAbbās . It was narrated on the authority of Al-Hakam by two transmitters:

[3191] Abū Al-Ḥasan Al-Farsi reported to me on the authority of Abū ʿAbdullāh Muḥammad bin Yazid, on the authority of Abū Yahya Al-Bazzaz, on the authority of Muḥammad bin Yahya, on the authority of, Abū Dāwūd, on the authority of ʿImran, on the authority of Qtādh, on the authority of ʿAbbās Al-Jashmi, on the authority of Abū Hurairah, Allah be pleased with him, he said: the Messenger of Allah (PBUH) said: **((There is a Surah in the Qur'an which contains thirty verses which kept interceding for a man until it delivers him from Hell on the Day of Resurrection and makes him enter Paradise, it is the sūra, "Blessed is the One in Whose Hands rests all authority"))** [(1)].

1- Hafs bin ʿUmar:

- It was reported by Abū Muḥammad bin Mukhallad Al-Mukhalidi in his book ((Al-Fawaed)) on the authority of Abi Al-ʿAbbās Al-Sarraj (s 267 / b) and on his authority the compiler said, Al- Ḥākim in ((Al-Mustadrak)) 1/565, Al- Bayhaqī in ((Shaʿb al-īmān)) 2/494 (2507), Ibn Al-Shajari in ((Al-Amali)) 1/107, Ibn ʿAsaker in ((The History of Damascus)) 26/270, Ibn ʿUday in ((Al-Kamil)) 2/793, Ad-Darqutni in ((Al-Muaetalif wal Al-Mukhtalif)) 4/1824 and Ad-Dailami in ((Musnad Al-Firdaws)) 5/106 All of them reported on the authority of Hafs bin ʿUmar ʿAl-Adani. Al- Ḥākim authenticated it, and Ad- Dhahabī traced it by saying: Hafs.

2- Ibrāhīm bin Al-Hakam bin Aban:

- It was reported by Abd bin Hamid in ((Al-Mukhtab)) (pp. 206-207), At-Tabarani in ((Al-Mu'jam Al-Kabīr)) 11/242, Al-Shajari in ((Al-Amali)) 1/107, and Al-Bazzar in ((Al-Bahr Az-Zakhar)) 3/87 all of them reported by Ibrāhīm, on the authority of his father. Its chain of transmission is very weak; it includes Ibrāhīm bin Al-Hakam bin Aban. Ad- Dhahabī said in ((Mīzān al-iʿtidāl)) 1/27: They discarded it. Al-Haythami said in ((Mujama' Al-Zawaid)) 7/127: It was narrated by At-Tabarani, and it includes Ibrāhīm, who is da'if (weak). Ibn Kathīr said 14/69: This is Gharīb (unusual) hadith, and Ibrāhīm is da'if (weak). Al- Albānī said in ((Da'īf Al-Jami') (6131): it is very weak.

(1) [3191] The assessment of the reliability of the chain of transmitters:

- Its chain of transmission is da'if (weak) due to ʿAbbās Al-Jashmi. Al-Hafiz said: It is accepted, i.e. when he is traced, otherwise the hadith will be slightly weak as it is mentioned in the introduction to "Taqrib at-Tahdhib" (p. 74), and I did not find anyone who traced ʿAbbās regarding this hadith. No criticism or praise was raised about all of them except and Muḥammad bin Yahya; However, the hadith is Ḥasan (good) as follows.

The authentication of Hadith:

- The hadith relies on Qtādh, on the authority of ʿAbbās Al-Jashmi, on the authority of Abū Hurairah. on the authority of Qtādh, two transmitters reported it:

1- ʿImran Al-Qattan:

- It was reported by Abd bin Hamid in "Al-Mukhtab" (pp. 421, 422), Al- Ḥākim in

[3192] Abū Al-Ḥasan bin Abi Isḥāq Al-Mazki and Abū Al-Ḥasan bin Abi Al-Fadl Al-Adl reported to us on the authority of Isma'il bin Muḥammad bin Ismail Al-Saffar, on the authority of Sa'adan bin Nasr, on the authority of Muammar bin Sulaymān, on the authority of Khalil bin Murrah, on the authority of ʿĀṣim bin Abi Al-Nujud, on the authority of Zirr bin Hubaish, on the authority of ʿAbdullāh bin Mas'ud, Allah be pleased with him, who said: When the dead body is placed in the grave, he is brought by his feet,

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((Al-Mustadrak)) 2/497, the compiler here, and Al-Baghawī, with his narration, in ((Ma'alem At-Tanzel)) 8/181. All of them reported on the authority of Abi Al-Walid Al-Tayalisi, on the authority of ʿImran Al-Qattan.

2-Shu'bah bin Al-Hajjaj:

- It was reported by Abū Dawūd, The Book of Prayers (Salat), Chapter: the Number of Verses Should Be Recited (1400), At-Tirmidhī, The Book of Virtues of the Qur'an, Chapter What is Regading to the Virtues of Surat Al-Mulk (2891), Al-Nasa'i in ((Action of the Day and Night)) (433), and Ibn Majah, Book of Etiquette, Chapter: The rewards associated with the Quran (3786), Aḥmad in ((Al-Musnad)) 2/299 (7975), 321 (8276), Ibn Al-Sunni in ((Action of the Day and Night)) (p. 321), Ibn Ḥibbān in "Sahihah" and in ((Al- Iḥsān)) 3/67, 69, Al- Ḥākim in ((Al-Mustadrak)) 1/565, Al- Bayhaqī in ((Shaʿb al-īmān)) 2/493, and in ((Proof of the torment of the grave and the questioning of the two angels)) (p. 137), Al-Marwazi in ((Mukhtaṣar Qiyām al-layl)) (p. 163), Ibn Ad-Durais in ((The Virtues of the Qur'an)) (p. 106, 107), Ibn Mardawayh in ((al-Durr al-manthūr)) by As-Suyuti 6/379, Abū ʿUbaid in ((The Virtues of the Qur'an)) (pp. 260-261), Ibn Abd Al-Barr in ((Al-Tamheed)) 7/262, Abū Bakr Al-Faryabi in ((The Virtues of the Qur'an)) (p. 143), Al-Baghawī in ((Explanation of the Sunnah)) 4/473, Ad-Dailami In ((Musnad Al-Firdaws)) 2/333, and Ibn Al-Shajari in ((Al-Amali)) 1/106. All of them reported on the authority of Shu'ba, on the authority of Qtādh.
- The hadith was classified as Ḥasan (good) by At-Tirmidhī and Al- Bayhaqī in ((Proof of the Torment of the Grave)), and Al- Albānī in ((Ṣaḥīḥ al-Jāmiʿ) (2087), and it was authenticated by Ibn Ḥibbān, Al- Ḥākim and Al- Dhahabī agreed with him, and Al-Arna`ut in ((Al- Iḥsān)) 3/67.
- These scholars: in the case they wanted to support it with something else, it is well, but when they wanted it to be autheintic by itself, it is questionable, since I did not find anyone who traced Al-Jushmi.
- To sum up: the hadith is Ḥasan (good) with its proofs, including the hadith of Ibn ʿAbbās, the hadith of Ibn Masud that follows, and the hadith of Anas, which was authenticated by Ibn Hajar, as in ((Fayd Al-Qadir)) 4/152, and the hadith of Jabir bin ʿAbdullāh at At-Tirmidhī, The Book of Virtues of the Qur'an, Chapter What is Regading to the Virtues of Surat Al-Mulk (2892).

it would be said: You have no way over him because he used to recite sūrat l-mulk (Dominion), then he would be brought before his head, and his tongue would say: You have no way over him, for he used to recite sūrat l-mulk (Dominion), then he said: It is the defender which is protecting him from Allah's punishment. It is mentioned, in the Torah, sūrat l-mulk, so whoever recites it at night, he attains a great deal of good [1].

(1) **[3192] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmission is da'if (weak). Al-Khalil bin Murra is da'if (weak).

The authentication of Hadith:
- The hadith was narrated by Ibn Masud by four transmitters. It is Ḥasan (good) with all its narrations, as follows:
- 1- Zirr bin Hubaish:
- It was reported by the compiler with the narration of Al-Khalil bin Murrah, Ibn Ad-Durais in ((The Virtues of the Qur'an)) (p. 105), Al-Faryabi in ((The Virtues of the Qur'an)) (p. 139), At-Tabarani in ((Al-Mu'jam Al0Kabir)) 9/141 with the narration of Hammad bin Zaid, At-Tabarani 9/141, Al- Bayhaqī in ((Proof of the Torment of the Grave)) (p. 135) with the narration of Shu'bah, and At-Tabarani with the narration of Zaida.
- It was reported by Abd Al-Razzaq in ((Al-Musannaf)) 3/379, and based on his narration, At-Tabarani reported in ((Al-Mu'jam Al-Kabir)) 9/140, Ibn Al-Dharis in ((The Virtues of the Qur'an)) (p. 105) on the authority of Muḥammad bin Kathīr, Al- Ḥākim in ((Al-Mustadrak)) 2/498, and based on his narration, Al- Bayhaqī reported it in ((Shu'ab Al-Iman)) 2/494 on the authority of Ibn Al-Mubarak.
- It was reported by Aḥmad bin Manea in ((The Virtues of the Qur'an)), and based on his narration Abū Al-Sheikh reported it in ((Ṭabaqāt al-muḥaddithīn fī al-asfār)) 4/10-11, and Al-Shajari in ((Al-Amali)) 1/122 on the authority of Abi Aḥmad Az-Zubayri. The four transmitters reported on the authority of Ath-Thawri.
- It was reported by Al-Nasa'i in ((the Deeds of the Day and Night)) (pg. 433), At-Tabarani in ((Al-Mu'jam Al-Kabir)) 10/175, and in ((Al-Mu'jam Al-Awsat)) 6/212, and Ibn Mardawayh as in ((al-Durr al-manthūr)) by As-Suyuti 6 / 380 with the narration of Arfaja bin Abdul Wahed.
- It was reported by Ibn Ad-Durais in ((The Virtues of the Qur'an)) (pg. 107) on the authority of Isma'il, with a chain of transmission which is mursal (incomplete).
- It was reported by Abū 'Ubaid in ((The Virtues of the Qur'an)) (p. 260) with the narration of Sharik.
- The eight transmitters are Sharik, Al-Khalil, Hammad, Shu'bah, Zaida, Al-Thawri, Arfajah, and Ismail, on the authority of 'Āṣim bin Abi Al-Nujud, on the authority of Zurr.
- The chain of transmission of Zurr was authenticated by Al- Ḥākim and Al- Dhahabī agreed with him, and its chain of transmission was classified as Ḥasan (good) by

In the name of Allah, the Most Gracious, the Most Merciful

(Q. 67:1): ﴿Blessed is the One in Whose Hands rests all authority. And He is Most Capable of everything.﴾

(Q. 67:2): ﴿[He is the One] Who created death and life…﴾

Death is mentioned before life because it is closer to subjection, such as

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Ibn Hajar, As-Suyuti such as in ((Fayd Al-Qadir)) by Al-Manawi 4/152, Al- Albānī in ((the Collections of sahih Hadiths)) 3/131, Al-Arna`ut mentioned it when he criticised ((Al- Iḥsān)) 3/68, and Al-Haythami said in ((Majma' Al-Zawa'id)) 7/128 on the authority of 'Arfajah: Its transmitters are trustworthy. As-Suyuti said: Its chain of transmission is good.

2- Abū Al-Ahwas:

- It was reported by 'Abd-al-Rāziq 3/378, on his authority At-Tabarani reported it in ((Al-Mu'ajam Al-Kabir)) 9/131 on the authority of Mu'ammar bin Rashid, on the authority of Abi Isḥāq, on the authority of Abi Al-Ahwas. Al-Haythami said in ((Mujama' Al-Zwaed)) 7/128: It includes 'Āṣim bin Bahdalah who is trustworthy with slight weakness, and the rest of its transmitters are authentic.

3- Masrūq bin Al-Ajda':

- It was reported by Al- Bayhaqī in ((Shu'ab Al-Iman)) 2/494, and "Proof of the Torment of the Grave" (p. 135) with the narration of 'Amr bin Murra, on the authority of Masrūq.

4- Murra At-Tayyib:

- It was reported by Ad-Darimi in ((Al-Musnad)) 2/455, Ibn Al-Dharis in ((The Virtues of the Qur'an)) (p. 106), Ibn Nasr in ((Mukhtaṣar Qiyām al-layl)) (p. 163), Al- Bayhaqī in ((Proof of the Torment of the Grave)) (p. 135), and in ((The Proofs of the Prophethood)) 7/241, and Al-Wahidi in ((Wasīṭ)) 4/325 all of them reported it with the narration of Shu'bah. It was also narrated by Abū 'Ubaid in ((The Virtues of the Qur'an)) (pg. 260) with the narration of Abi Sinan Al-Shaibani. Both of them, i.e. Shu'aba and Al-Shaibani, reported on the authority of 'Amr bin Murra, on the authority of Murra.
- Briefly, most chains of transmission are Mawqūf (stopped), with dependent and good chains of transmission.
- Imam Daraqutni said in ((Al-Ilal)) 5/54:
- It was reported by Shu'ba, Mas'ar, Abū 'Awana, Hammad bin Salamah, Zaid bin Abi Anisa, on the authority of 'Āṣim, on the authority of ''Abdullāh with Mawqūf (stopped) narration. So it is Mahfūz (preserved).
- I said: These Mawqūf (stopped) narrations are likely to be as marfu' (raised), likewise, Sheikh Al- Albānī said in ((Silsilat al-aḥādīth al-ṣaḥīḥah)) 3/131, and Sheikh Shu'aib Al-Arna`ut in his edition of ((Al- Iḥsān)) 3/68, saying literally: Such issues should not be considered by opinion, so it is classified as marfu' (raised).

He mentioned daughters at first in His saying: "He wills with daughters, and blesses whoever He wills with sons…﴾ (Q. 42:49)

Qtādh said: Allah humiliated the son of Adam with death, made the world a home of life and a home of annihilation, and made the Hereafter a home of reward and everlasting life.

It was said: death was mentioned at first for it is older; all creatures had been nothing, such as semen, clod, and the like, then they came to life.

Ibn ʿAbbās , Allah be pleased with them both, said: Death was created in the form of a horned ram, which does not pass by anything, and does not smell anything but it dies. He created life in the form of a female piebald horse, which Gabriel and the prophets, peace be upon them, used to ride. Its stride is as long as the eye could reach, bigger than a donkey and smaller than a mule, and if it passes by anything and tramples anything, and anything finds its smell, it comes to life, from which Sâmiri took, and threw it on the calf, then it revived.

﴿…in order to test which of you is best in deeds…﴾: to test you between the life and death.

[3193] Al- Ḥusayn bin Muḥammad bin Fnjwyh reported to us on the authority of Muḥammad bin ʿAbdullāh bin Barzah, on the authority of Al-Ḥārith bin Abi Osama, on the authority of Dawūd bin Al-Muhbar, on the authority of Abd Al-Wahid bin Ziyad Al-Abdi, on the authority of Kulaib bin Wael, on the authority of Ibn ʿUmar, Allah be pleased with them both, he said: the Prophet (PBUH) recited from: ﴿Blessed is the One in Whose Hands rests all authority…﴾ to ﴿… which of you is best in deeds…﴾, then he said: **((The best of you in reason, the most pious of you, and the quickest of you in obeying Allah Almighty))** [1].

(1) **[3193] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters is invalid due to the case of Dawūd bin Al-Muhbar whom is matrūk (discarded), and Ibn Barzah about whom no praise was raised.

The authentication of Hadith:
- The hadith was reported by Al-Ḥārith bin Abi Usamah in his book Al-Musnad, as in "Baghyat Al-bahith" by Al-Haythami 2/810, and "Al-Matalib Al-ʿAaliyah" by Ibn Hajar 3/17-18. Al-Hafiz Ibn Hajar said after mentioning many hadiths in the chapter on Reason: These hadiths are mentioned in "The Book of Reason" by Dawūd Ibn Al-Muhbar, all of which are mawdu' (fabricated) and mentioned by Al-Ḥārith in his book "Al-Musnad".

[3194] with his chain of transmission on the authority of Dawūd bin Al-Muhbar, on the authority of Maysarah, on the authority of Muḥammad bin Zaid, on the authority of Abi Salamah, on the authority of Abi Qtādh, Allah be pleased with him, he said: I asked: O Messenger of Allah, what is the meaning of Allah's saying: "which of you is best in deeds", the Messenger of Allah (PBUH) said: **((The best of you in reason, the most Allah-fearing of you, and the most adherent by what Allah Almighty has commanded and forbidden, though they are the least of you in performing voluntary worship))** [(1)].

Al-Ḥasan stated: It means: the best of you who renounce the world.

According to Sahl, it means the best of you who are placing trust in Allah.

Al-Farra said: {liyabluwakum} (to test) did not refer only to (which of you is best in deeds); because there is an implied sentence between them, such as you say in speech: I test you to see which of you is more obedient; likewise, His saying: ﴿Ask them ˹O Prophet˺ which of them can guarantee all that.﴾ (Q. 68:40), namely, ask them and then see them. {ayyukum}is nominative noun for it is the subject of the sentence, and{aḥsanu} is the predicate.

[3195] Muḥammad bin Musa bin Al-Fadl reported to us on the authority of Abū ʿAbdullāh Muḥammad bin ʿAbdullāh bin Aḥmad, on the authority of Abū Bakr bin Abi Al-Dunya Al-Qurashi, on the authority of Muḥammad bin ʿAlī bin Al-Ḥasan bin Shaqiq, on the authority of Ibrāhīm bin Al-Ash'ath, on the authority of Fudhail bin Ayyad: he said: "in order to test which of you is

(1) **[3194] The assessment of the reliability of the chain of transmitters:**
- The chain of transmission is false due to Dawūd, and his sheikh, Maysara bin Abd Rabbu.

The authentication of Hadith:
- The hadith was reported by Al-Ḥārith in his book "Al-Musnad", such as in "Baghiyat Al-Ta'bir" by Al-Haythami 2/804, and "Al-Matalib Al-'Aaliyah" by Ibn Hajar 3/16, with the narration of the author. It is mawdu' (fabricated) such as the previous hadith.
- Some scholars said about this hadith:
- Taj Al-Din As-Subki said in ((Tabaqat ash-Shafi`i Al-Kubra)) 6/365: I did not find its chain of transmission.
- Al-Hafiz Zain Al-Din Al-Iraqi said in ((Al-Mughni 'an Haml Al-Asfar fi Al-Asfar)) 5/217: I did not find any origin.

best in deeds" means the sincerest and truthful deeds, then I asked: what is the sincerest and truthful deed? He answered: if it is sincere but not right, it will not be accepted. If it is right but not sincere, it will not be accepted, i.e. it shall be sincere and right; sincerity means it is for the sake of Allah, and rightness is according to the Sunnah(1).

﴿…And He is the Almighty, All-Forgiving.﴾

(Q.67:3):﴿˹He is the One˺ Who created seven heavens, one above the other…﴾ {ṭibāqan} means in layers, one above the other without any contact between them. It is said: atbaqtahu which means you put and arrange it in layers; one above the other.

Aban bin Taghlib said: I heard some Bedouins slander a man, saying, his evil is tibāq which means the evil is placed in his heart in layers, and his goodness does not last.

{ṭibāqan} is accusative noun for it is the second objective of the sentence, according to sībawayhi.

﴿…You will never see any imperfection in the creation of the Most Compassionate…﴾

{tafwutin}was recited without alf, according to Yahya bin Thahab, Al''msh, Hamza, Al- Kisā'ī, Abi 'Ubaid, 'Abdullāh and his companions.

[3196] 'Abdullāh bin Hamid Al-Wazzan reported to us on the authority of Makki bin 'Abdan, on the authority of 'Abdullāh bin Hashim bin Ḥayyān, on the authority of Yahya bin Sa'id Al-Qattan, on the authority of Sufyan, on

(1) **[3195] The assessment of the reliability of the chain of transmitters:**
- It includes Ibn Al-Ash'ath's narration which is considered gharib (unusual), according to Ibn Ḥibbān.

The authentication of Hadith:
- It was reported by Abū Na'im in ((Hiliyat Al-Awliya') 8/95 with the narration of Isma'il bin Yazid, on the authority of Ibrāhīm bin Al-Ash'ath, on the authority of Fadil.
- It was also mentioned by Al-Baghawī in "Al-Nukat wa'l-Uyun" 8/176, Ibn Taymiyyah in "Majmu' Al-Fatawa" 3/124, Ibn al-Qayyim in "Madarij As-Salikin" 2/89, and Ibn Rajab in "Jami' Al-U'lum" (p. 72).

the authority of Al'ʻmsh, on the authority of Ibrāhīm, on the authority of ʻAlqamah, on the authority of ʻAbdullāh, Allah be pleased with him, that he used to recite {min tafwutin}(1).

Al- ʻAmash said: I told Abū Razīn about that, and he said: I heard it from ʻAbdullāh, so I did not consider it, and he recited: {tafāwutin}, according to the rest of the reciters, including Abū Hatem.

Eventually, {tafāwutin} has two ways of pronunciation; likewise, at-ta'hud and at-t'āhud (to undertake), at-tahamul and at-tahāmul (to bear), and at-tazahur and at-tazāhur (to pretend).

It means: You do not see in the Compassionate One's creation, of these or of other things, any irregularity, any disparity or discordance, yet, it is straight and leveled. Tafāwutin is derived from fawut which means unleveled. Ibn ʻAbbās 's saying cited as a proof: min tafrruq (to scatter)

﴿…So look again…﴾: Then cast your eyes again, turn them toward the heaven.

Al-Farra' stated: He only said, "look again," and there is no verb previously mentioned, so it refers to that verb; hence, it means: look, then turn your eyes again.

﴿…do you see any flaws?﴾: cracks, splits and breaches.

Ad-Ḍaḥḥāk maintained: difference and split, and ʻAttia said: fault.

Ibn Kisān said: spacing, while Al-Qurazi said: gaps.

Abū ʻUbaidah said: cracks.

ʻUbaidullah bin ʻAbdullāh bin ʻUtbah bin Masūd said:

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(1) **[3196] The assessment of the reliability of the chain of transmitters:**

- The transmitters are trustworthy, except for the sheikh of the compiler about whom no criticism or praise was raised.

The authentication of Hadith:

- It was reported by Abū Zakariya Al-Farra' in ((The Meanings of the Qur'an)) 3/170, Abū Al- Qāsim Al-Baghawī in ((Al-Ja'diyat)) (p. 366) on the authority of Zuhair bin Mu'awiyah, on the authority of Abi Isḥāq, on the authority of Ibn Masūd that he cited it, Abd bin Hamid as in ((Ad-Durr Al-Manthūr)) by As-Suyuti 6/382, and Al-Farra' reported it on the authority of Ḥibbān, on the authority of Al-A'mash, except that the one who cited it was Alqamah, not Ibn Masūd.

You cracked my heart and then poured your love into it, so the cracks are healed

The love of ʻUthma permeated my heart, and it started to appear

It deeply penetrated, to the extent that it lost feeling of sadness and pleasure

Other poet said:

He created for you and raised the heavens without pillars and adorned it with no cracks.

(Q. 67:4):﴿Then look again and again…﴾ then cast your eyes yet again, once and then twice, (do you see any fissure in the sky).

﴿…your sight will return frustrated and weary.﴾: your gaze comes back to you dazzled, tired and humbled, and wearied and truly defeated, unable to see any fissure.

The poet said:

I looked at her at Mohsab in Mina, yet my sight came back truly defeated and wearied

[3197] Ibn Fnjwyh reported to us on the authority of Musa bin Muḥammad, on the authority of Al-Ḥasan bin ʻAlawiyyah, on the authority of Ismaʼil bin ʻIsa, on the authority of Al-Musayyib, on the authority of Ibrāhīm Al-Bakri, on the authority of Ṣāliḥ bin Ḥayyān, on the authority of ʻAbdullāh bin Buraida, on the authority of his father.

[3198] Al-Musaiyab said: Abū Jaʼfar narrated to me, on the authority of Al-Rabiʼ, on the authority of Kaʼb, they said: the nearest heaven is a preserved canopy of the firmament whose surge is restrained. The second: white marble, the third: iron, the fourth: with yellowness, or copper, he added, the fifth: silver, the sixth: gold, and the seventh: rubies and between the seventh heaven to the seven veils; deserts of light [1].

(1) **[3197-3198] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmission is very weak; Al-Musayyib bin Sharik is Matrūk (discarded), his two sheikhs are majhūl (unknown), and Ṣāliḥ bin Ḥayyān is daʼif (weak), and no criticism or praise was raised about Ar-Rabiʼ, as well as Musa bin Muḥammad was not found.

(Q.67: 5):﴿And indeed, We adorned the lowest heaven with ˹stars like˺ lamps…﴾ lamps refer to stars. The singular form of (bimaṣābīḥa} (lamps) is maṣbāh (lamp).

﴿…and made them ˹as missiles˺ for stoning ˹eavesdropping˺ devils…﴾: made them in this world missiles against the devils, when they attempt to listen by stealth.

﴿…for whom We have also prepared the torment of the Blaze.﴾: in addition to the missiles, We have prepared for them the chastisement of the Blaze, the ignited Fire.

(Q.67:6): ﴿Those who disbelieve in their Lord will suffer the punishment of Hell. What an evil destination!﴾

(Q.67:7):﴿When they are tossed into it, they will hear its roaring…﴾ a horrid sound like that of an ass.

﴿…as it boils over﴾: as it seethes such as a pot is boiling.

It boils over with them, as little beans boil in abundant water, Mujāhid stated.

(Q.67:8):﴿almost bursting in fury…﴾ almost exploding, ripped apart for its inhabitants, with rage, in wrath against the disbelievers, and in retaliation for Allah Almighty.

﴿…Every time a group is cast into it, its keepers will ask them, ﴿Did a warner not come to you?﴾: Whenever a host of them, is flung into it, its keepers ask them, an interrogation of rebuke, did there not come to you a messenger in the worldly life to warn you?

(Q.67:9): ﴿They will reply, ﴿Yes, a warner did come to us, but we denied and said, 'Allah has revealed nothing. You are extremely astray.'﴾ a warner means a messenger

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The authentication of Hadith:

- It was mentioned by Al-Baghawī in Ma'alim At-Tanzil 8/176 and he added: It was reported on the authority of Ka'b, and Abū Ḥayyān in ((Al-Bahr Al-Muhīt)) 8/292 who did not attribute it, then he said: indeed, it should be reported with authentic transmission.

(Q.67:10): And they will lament, ﴿If only we had listened and reasoned…﴾ in Hell, they will say, had we listened to the warner, to understand.

If we were to listen to the guidance, or understand it entailing reflection [upon the truth], ﴿…we would not be among the residents of the Blaze!﴾, Ibn ʿAbbās , Allah be pleased with them, said.

(Q.67:11): ﴿And so they will confess their sins. So away with the residents of the Blaze!﴾ Curse the inhabitants of the Blaze.

It is a valley in Hell, Sa'īd bin Jubair stated.

fasuḥ'qan is recited with stress by Abū Ja'far and Al-Kisai with his two narrations, Al-Douri and Qutayba, while other reciters stated it is not stressed. Yet, there are two ways of pronunciation, such as ar-rúb and ar-rr'ub (horror) and as-suht and as-suhht (forbidden things).

[3199] ʿAbdullāh bin Hamid reported to us on the authority of Muḥammad bin Khālid, on the authority of Dawūd bin Sulaymān, on the authority of Abd bin Hamid, on the authority of (ʿUbaidullah) bin Musa, on the authority of Israel, on the authority of Abū Yahya, on the authority ofMujāhid , on the authority of Ibn ʿAbbās , Allah be pleased with them both, he said: A servant will be dragged into Hellfire, and it will sag, and The Most Merciful will say to it: What is the matter with you? It replied: he was seeking protection from me. He says: Release my servant. The servant also will be dragged to the fire and say: O Lord, that was not my thought about you, He said: What was your thought? he replied: I thought that Your mercy would encompass me. He says: release my servant. (A servant will be dragged into the Fire.) Then, the Fire will inhale at him as the mule breathes into the barley, then it exhales with a sigh, so all feel terrified(1).

(1) **[3199] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmission is da'if (weak).
- No criticism or praise was raised about the Shaykh of the compiler and Dawūd. It also includes Abū Yahya Al-Qattat, whose transmission is slightly da'if (weak), and Israel bin Yūnus bin Abi Isḥāq Al-Subaie narrated on his authority.
- Yahya bin Sa'id Al-Qattan, and Aḥmad bin Ḥanbal in general, denounced his narration, such as in ((Mīzān al-iʿtidāl)) by Adh- Dhahabī 1/208-209.

(Q.67: 12 to 14): ﴿Indeed, those in awe of their Lord without seeing Him will have forgiveness and a mighty reward. Whether you speak secretly or openly—He surely knows best what is ˹hidden˺ in the heart. How could He not know His Own creation? For He ˹alone˺ is the Most Subtle, All-Aware.﴾

Ibn ʿAbbās , Allah be pleased with them both, said: It was revealed about the polytheists. They used to slander the Messenger of Allah (PBUH), so Gabriel told him what they said about him, so they would say to each other: speak secretly, so that Muḥammad's Allah does not hear.

The scholars of Quran semantics stated: {man}, mentioned in His saying: {man khalaqa} (How could He not know His Own creation?), is a relative pronoun, so I said: Will Allah The Creator not know what you keep secret, as He ˹alone˺ is the Most Subtle, All-Aware. It also may be a relative pronoun for the creature, so I said: Does Allah not know His creature?

[3200] Al-Fanjawi reported to us on the authority of Musa, on the authority of Al-Ḥasan bin ʿAlawiyyah, on the authority of Ismail bin ʿIsa, on the authority of Al-Musaiyab, he said: A man was standing at night under dense trees, and the wind was blowing, and he thought: does Allah Almighty know about the fallen leaves? it was announced to him:" How could He not know His Own creation? For He ˹alone˺ is the Most Subtle, All-Aware." (1)

The authentication of Hadith:

- It was transmitted by ʿAbd bin Hamid on the authority of Yahya, according to the mentioned in ((Ad-Durr Al-Manthūr)) by As-Suyuti 6/383, yet the narration of Yahya was not found, so perhaps the word (Abi) was missed by Al-Durr, Allah knows best.

(1) **[3200] The assessment of the reliability of the chain of transmitters:**

- Its chain of transmission is very weak; it includes Al-Musayyib bin Sharik who is matrūk (discarded), and Musa was not found.

The authentication of Hadith:

- Al-Qurtubi mentioned it in ((Al-Jami' Li Ahkam Al-Qur'an)) 18/214, saying: Ibn Al-Musayyib said. So his saying could be: Al-Musayyib was altered to be Ibn Al-Musayyib.
- Anyway:
- The narration of such stories are permissible without burden, for two reasons:

1- The reason for which the story was narrated is proved in the Qur'an and Sunnah, and the consensus of the scholars agreed as well.

Muḥammad bin Fadil narrated on the authority of Zirr bin Abi Asma that a man entered a thicket and said: If I were alone here and secretly committed a sin, who would see me? He said: it was announced with a loud voice, saying:" How could He not know His Own creation? For He ˹alone˺ is the Most Subtle, All-Aware."

(Q.67:15): ﴿He is the One Who smoothed out the earth for you…﴾ tractable for you, easy for you to walk on, ﴿…so move about in its regions…﴾

[Its regions] refers to its mountains, Ibn ʿAbbās , Allah be pleased with them, and Qtādh stated.

Ad-Ḍaḥḥāk: its flanks.

Its ways and its broad passes, Mujāhid said.

Al-Kalbi maintained: its areas.

Al-Farra: its sides.

Its regions, according to Muqātil.

Al-Ḥasan said: Its paths, wherever you want, for He made the earth tractable for you, easy for you to walk on.

The origin meaning of manākibihā (flanks) is sides, such as mankab which is the shoulder (the side of the body), and naknaa (A wind blew away).

﴿…and eat from His provisions. And to Him is the resurrection ˹of all˺﴾: lawful provision

(Q.67:15): ﴿Do you feel secure that the One Who is in heaven…﴾

Ibn ʿAbbās , Allah be pleased with them both, said: Do you feel safe from the punishment of Who is in heaven if you disobey Him?

It was said: it means {Do you feel secure that the One Who is in heaven}; referring to Whose authority, power, throne and dominion.

It was said: He only said {the One Who is in heaven} because they acknowledged that He is God of the heaven, and claimed that the idols are

2- The story was not attributed to the Prophet (PBUH) so it is said: the Messenger of Allah (PBUH) must not be accused of lying, so it is false, in addition, it does not include a jurisprudential issue, so it shall be explained in detail. Allah knows best.

the gods of the earth; thus they were praying to God in the heaven, and were waiting for His command of mercy and power by their sides.

The scholars said: {the One Who is in heaven} means: above the heavens, such as He said: ﴿You ˹polytheists˺ may travel freely through the land…﴾ (Q.9:2): on the land, not by prejudice, but by subjection.

It was said: above the heaven such as His saying: ﴿…and crucify you on the trunks of palm trees﴾ (Q.20:71): it means the he is its owner, as it is said: So-and-so ruled over Iraq and Hijaz, and so-and-so ruled over Khorasan and Sajstan, namely: He is its ruler and its emir.

It means - Allah knows best – He is The Supremely Exalted, The Most High, and The One Who Rises above that. He is described as The Most High and The Great without being encompassed by places, directions, borders and situations, because they are the attributes of bodies, and the signs of creatures. Allah, Glory be to Him, in the past had been when the places are not created, then He created places for creatures not for Him.

Do you not see that people raise their hands when supplicating to the sky, while His knowledge, power, and kingdom encompass the whole earth and heaven? Yet the sky is the sacred place of revelation, the abode of rain, to which the deeds of His servants are raised up.

﴿…will not cause the earth to swallow you up as it quakes violently?﴾

It moves with its people, Al-Ḥasan said.

It revolves around them while they are at the bottom of it, Ad-Ḍaḥḥāk said.

Ibn Kaysān said: it quakes them.

(Q.67:17): ﴿Or do you feel secure that the One Who is in heaven will not unleash upon you a storm of stones﴾

A wind hurling pebbles at you, such as the people of Lot, and the Army of the Elephant. ﴿…Only then would you know how ˹serious˺ My warning was!﴾: But you will come to know, upon seeing the chastisement with your own eyes.

(Q.67:18):﴿And certainly those before them denied ˹as well˺, then how severe was My response!﴾ denying, i.e. how it was true.

Some reciters pronounce the ya as it is the original recitation, while other reciters deleted it in written.

(Q.67:19): ﴿Have they not seen the birds above them, spreading and folding their wings?... ﴾: spreading their wings and closing during flying, ﴿…None holds them up except the Most Compassionate. Indeed, He is All-Seeing of everything.﴾: Nothing sustains them, from falling, either when they are spreading them or closing them, except The Most Compassionate, by His power.

(Q.67:20): ﴿Also, which ˹powerless˺ force will come to your help instead of the Most Compassionate?…﴾ Ibn ʿAbbās , Allah be pleased with them both, said: which will protect you other than Him, who will be able to avert His chastisement from you, ﴿…Indeed, the disbelievers are only ˹lost˺ in delusion.﴾

(Q.67:21): ﴿Or who is it that will provide for you if He withholds His provision? In fact, they persist in arrogance and aversion ˹to the truth˺.﴾ they persist in disdain and aversion, moving away further from the truth.

(Q.67:22) : ﴿Who is ˹rightly˺ guided: the one who crawls facedown…﴾: he insists on deviation from the right way and ignorance, with a blind heart, as well as he does not know which is right or left, i.e. it refers to is the disbeliever.

Qtādh said: he is the disbeliever who committed sins in this world, so Allah will resurrect him on the Day of Resurrection casting him down, fallen on his face.

﴿…or the one who walks upright on the Straight Path?﴾: it refers to the believer.

{mukibban} (The one who crawls facedown): is unpopular verb in Arabic; because most of the verbs in language are equal on the basics of transitivity and intransitivity. In other words, all verbs have an action and the effect of the action, i.e. I do so and so, so it has been done, however {mukibban} is not the

same, it is said: kababa and akaba; Allah the Almighty said: ﴿And whoever comes with an evil deed will be hurled face-first into the Fire﴾ (Q. 27:90)

The prophet (PBUH) said: **((Are people thrown onto their faces (or, on their nostrils) in Hell for anything other than the harvest of their tongues?))**

Likewise, in speech it is said: {qasha'a and aqsha'a} which mean The wind parted the clouds, so they dispersed, and {nashara and anshara} (to spread).

As for {mukibban} is occurring in progress, such as

Al-A'sha said:

Bowing its head with its horns, digging on the road, while its heart is broken down

(Q.67:23): Say, ˹O Prophet,˺ ﴿He is the One Who brought you into being and gave you hearing, sight, and intellect. ˹Yet˺ you hardly give any thanks.﴾

(Q.67:24): ﴿˹Also˺ say, ﴿He is the One Who has dispersed you ˹all˺ over the earth, and to Him you will ˹all˺ be gathered.﴾

(Q.67:25): ﴿˹Still˺ they ask ˹the believers˺, ﴿When will this threat come to pass, if what you say is true?﴾

(Q.67:26): ﴿Say, ˹O Prophet,˺ ﴿That knowledge is with Allah alone, and I am only sent with a clear warning.﴾

(Q.67:27): ﴿Then when they see the torment drawing near…﴾

When they see the chastisement in the Hereafter, according to most of the commentators.

It means the torment in Badr, Mujāhid said.

{drawing near}: accusative feminine indefinite noun; it follows the masculine, feminine, singular, dual and plural.

﴿…the faces of the disbelievers will become gloomy…﴾: the faces of those who disbelieved will be awry, blackened.

Arabs say: sawat and sīaa (become gloomy), such as sarrarta and sarra (to make he/she happy), and shaghal and shughil (to meke he/she busy).

and it will be said ˹to them˺, ﴿This is what you claimed would never come.﴾: it will be said by the keepers of Hell, it is the chastisement which you used to make claims about.

According to the Majority of the reciters, {taddaʿūna} with doubling the dal which means to ask for so persistently.

It means that you claimed that there would not be Paradise or Hell, according to Al-Ḥasan.

According to the recitation of Ad-Ḍaḥḥāk, Qtādh, and Yaʿqūb, it is {tadaʿūna} without doubling the dal, which means to call for and to ask Allah to bring it. Likewise, it is mention in His saying: And ˹remember˺ when they prayed, ﴿O Allah! If this is indeed the truth from You, then rain down stones upon us from the sky or overcome us with a painful punishment.﴾ (Q. 8:32)

(Q. 67:28): Say, ˹O Prophet,˺ ﴿Consider this: whether Allah causes me and those with me to die…﴾

O Muḥammad, say to the polytheists of Mecca, who wish for your destruction, and eagerly await your ill-fate: have you considered: If Allah destroys me and those with me, of believers, by His chastisement, as you would have it, ﴿…or shows us mercy…﴾: or He does not chastise us; ﴿…who will save the disbelievers from a painful punishment?﴾": it means they will have no protector from it, Al- Ḥusayn bin Al-Fadl and Muḥammad bin Jarir stated.

Some commentators stated: {Consider this: whether Allah causes me and those with me to die or shows us mercy}: it means Allah chastises us or forgives us, {who will save the disbelievers from a painful punishment}. Actually, we, despite of our faith, are afraid of his torment, because he can chastise us, punish us and destroy us for our sins; as His judgment is ongoing, His command is enforceable, and His actions are under His own control. Hence, who will protect you, as we are disbelievers, from a painful punishment, Ibn ʿAbbās , Abdul Aziz bin Yahya, and Ibn Kisān said.

(Q. 67:29): Say, ﴿He is the Most Compassionate—in Him ˹alone˺ we believe, and in Him ˹alone˺ we trust. You will soon know who is clearly astray.﴾

{fasayaʿlamūna}with yaa is recited by Al-Kisai, it is narrated on the authority of Ali, Allah be pleased with him, while the other reciters chose {fasataʿlamūna} with taa.

﴿…You will soon know who is clearly astray.﴾: who is in manifest error': is it us, or yourselves or them?

(Q. 67:30): Say, ﴿Consider this: if your water were to sink ˹into the earth˺…﴾ your water were to sink deep into the earth, which neither hands nor buckets can reach. According to Al-Kalbi and Muqātil, it means the water of Zamzam, and the well of Maymūn Al-Hadrami, i.e. it is an old normal well.

﴿…then who ˹else˺ could bring you flowing water?﴾: which hands and buckets would be able to reach.

It means running water, according to 'Aṭā' on the authority of Ibn 'Abbās , Allah be pleased with them.

Al-Muraj said: fresh and sweet water in the language of Quraysh.

sūrat l-qalam (The Pen)

It is Meccan, and it is one thousand two hundred and fifty-six characters, three hundred words, and fifty-two verses.

[3201] Muḥammad bin Al- Qāsim reported to us on the authority of Muḥammad bin Matar, on the authority of Ibrāhīm bin Sharik, on the authority of Aḥmad bin ʿAbdullāh, on the authority of Sallam, on the authority of Hārūn, on the authority of Zaid bin Aslam, on the authority of his father, on the authority of Abi Umamah, on the authority of Abi bin Ka'b, Allah be pleased with him, he said : The Messenger of Allah (PBUH): ((Whoever recited Surah Nũn by the pen, Allah Almighty will give him the reward of those whose characters are good)) [(1)].

In the name of Allah, the Most Gracious, the Most Merciful

(Q.68:1): ﴿Nũn…﴾

The reciters have different interpretations of Nũn:

Some of them showed it, while others did not.

The second noon was mixed during spelling in the waw, according to Abū Bakr, Al-Mufaddal, Hubaira, Warsh, Ibn Muhaisin, Ibn ʿAmer, Al-Kisai, and Ya'qub.

Ibn ʿAbbās , Allah be pleased with them both, recited (Nũn) with kasra for implying the swearing word.

According to Ibn Yihya, (Nũn) is recited with fatha for implying the verb.

The commentators argued about its meaning:

It is the whale that holds the earth,Mujāhid , Muqātil, Murrah Al-Hamdani, ʿAṭā' Al- Khurasānī, As-Suddi, and Al-Kalbi said.

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(1) **[3201] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmission is saqit (rejected), and its text is mawdu' (fabricated).

The authentication of Hadith:
- It has been already mentioned in detail.

It is the narration of Abū Dhabian, on the authority of Ibn ʿAbbās, Allah be pleased with them, who said: The first thing that Allah Almighty created was the pen, then it has inscribed the records of all creatures. Afterwards, the water vapor had been lifted, from which He created the heavens, then He created the Nũn, and spread out the earth on the back of the Nũn, thus the Nũn moved, the earth stretched out, and it was established by the mountains, for the mountains shew pride, then Ibn ʿAbbās recited: {Nũn. By the pen and what everyone writes!}

They argued on its name:

According to Al-Kalbi and Muqātil, it is Yamhut.

Abū Al-Yaqzan and Al-Waqidi said: Leotha.

Ka'b said: Luthutha.

ʿAlī, Allah be pleased with him, said: Belhut.

He said in some of his narrations:

Why do I see you all silent? Allah, my Lord, created Balhuta.

The narrators said: When Allah Almighty created and parted the earth, He sent an angel, from under the throne, and he descended to the earth until he entered under the seven earths, he placed it on his shoulders, one of his hands in the east, and the other in the west, clutching the seven earths, until his feet had no place to stand. Accordingly, Allah Almighty sent down from Paradise a bull that had forty thousand horns and forty thousand feet, and made the angel's feet rest on his hump, but his feet did not rest, so Allah Almighty lowered a ruby from the highest degree in Paradise, which is thick as its distance is a journey of five hundred years, and He placed it between the hump and ears of the bull, eventually his feet rested on. Yet, the horns of that bull are emerging from the corners of the earth, and its nostrils are in the sea, and it takes a breath every day; when it breathes, the sea ebbs, and when the breath lasts for a while, it flows. However, there was no place for the feet of the bull, so Allah Almighty created a green rock as thick as the seven heavens and

seven earths, on which the feet of the bull settled; it is the rock that Luqman said to his son: ﴿…be it ˹hidden˺ in a rock…﴾ (Q. 31: 61), but the rock had no surface to settle. That is why, Allah Almighty created Nũn, which is the Great Whale, and put the rock on his back, and the rest of his body is free, the whale is on the sea, the sea is on the wind, and the wind is based on His Might; as He said to the whole world two letters mentioned in the Qur'an: (Be), Allah Almighty commanded it to be so it was.

Ka'b Al-Ahbar said: Satan penetrated to the whale that the whole earth on its back, so he whispered to it, and said: O Luwithha, do you know the nations and animals, trees, mountains and others on your back? if you want, you could throw them all off your back.

He said: Luwithha was about to do so, therefor Allah Almighty sent a beast that entered its nostril and reached brain, so the whale roared and prayed to Allah Almighty, so He command it to come out, and it did.

Ka'b said: By Him in Whose Hand my soul is ! they, i.e. the whale and the beast, are looking at each other. If the whale is about to do so, it would enter its brain again.

Some said: It is the last letters of l-raḥmān)The Most Gracious). According to the narration by ʻIkrimah, on the authority of Ibn ʻAbbās , Allah be pleased with them, he said: ﴿Alif-Lãm-Ra…﴾(Q. 11: 1), ﴿Ḥâ-Mĩm.﴾(Q.40:1), and {Nũn}; They are letters of l-raḥmān (the Most Gracious, the Blessed and Exalted) are separated.

Al-Ḥasan, Qtādh, and Ad-Ḍaḥḥāk said: Nũn means the inkwell. It is the narration of Thabit Al-Banani on the authority of Ibn ʻAbbās , Allah be pleased with them. The poet also said:

When longing overtakes me to them, Nũn (the inkwell) sheds profuse tears.

Muawiyah bin Qurra said: It is a tablet made of light, raised to the Prophet (PBUH).

Ibn Zayd stated: It is swearing word taken by Allah Almighty.

Ibn Kisān said: The opening of the surah.

'Aṭā' said: it is an opening referring to His name Nour, Nasser and Nasīr (supporter).

Muḥammad bin K'ab said: Allah Almighty swears to support the believers, as mentioned in His saying: ﴿…For it is Our duty to help the believers﴾ (Q. 30: 47)

J'afar As-Sadiq said: it is a river in Paradise.

﴿…By the pen…﴾: with which the remembrance inscribed, and it is a pen of light whose length is between heaven and earth.

It is said: When Allah Almighty created the pen - which is the first thing He had created - He looked at it so it split into two, then He said: inscribe. It said: O Lord, what shall I inscribe? He said: inscribe what will happen until the Day of Resurrection, so it inscribed on the Preserved Tablet.

'Aṭā' said: I asked Al-Walid bin 'Ubada b. As-Samit, what was your father's will when he was dying? He said: He called me and said: O my son, Fear Allah. Knowing that you shall not fear Allah, or get knowledge until you believe in Allah alone, and in Al-Qadar (destiny), its good and its bad. I heard the Messenger of Allah (PBUH) say: **((The first thing Allah created was the pen. He told it to write and when it asked Him what it should write, He told it to write what was decreed, so it wrote what had taken place and what would take place to all eternity.))**

It is said that Ibn Az-Zayyat entered upon the caliph, and found him distressed. Then, he said to him: Go away, O Ibn Az-Zayyat. So, he said:

The agony is virtue, and the judiciary is in force,

Whatever is inscribed in the Tablet, it will be taken place

So waiting for the spirit and its causes, is easier.

It was said: He meant by the pen the calligraphy and the writing, which Allah Almighty has bestowed upon His servants by teaching them, as He said: ﴿Who taught by the pen﴾ (Q.96: 4)

The philosophers and eloquent people have increasingly described the pen and its use, and I want to mention some examples in this book:

Ibn Haitham said: the virtue of the pen is inferred by the fact that Allah Almighty commanded it to inscribe all records, so He swears by it.

It was said: Pens disclose the secrets, and are the messengers of honorable people.

It was said: The pen is the greatest mystery

It was said: The eloquence is two types; the eloquence of tongue and the eloquence of fingers (written works), and the virtue of that of fingers is that what the pens inscribe remains forever, while that of the tongue is tackled by the common.

Some of the philosophers said: The religious and the world issues are based on two:

The pen and the sword, and the sword is under the pen, as mentioned by the poet:

While the pen serves the sword to which the necks are subjected and by which nations are conquered

Though death cannot be overcome, it still follows what the pen inscribed

This is how Allah decreed for the pens since they had been created, that the swords are their servants.

Al-Sanubary said:

A pen made of weak, hollow reeds, is sharper than a long, slender spear, sharper than the blades, and sharper than the polished sword.

It is also more aggressive than the lion that terrifies hearts.

[3202] Professor Abū Al- Qāsim As-Sudusi reported to us that Abdul-Sami' Al-Hashimi said on the authority of Ibn Dhay'un, he said Abi Tammam said:

A group of people, when they want to show enmity towards an envious person, shed blood with the nibs of pens

The writer's strike, using his fingertips (written works) is sharper than light thin double-edged sword [1]

Al-Buhturi said:

People, when they use the pens out of rage to cause death, killed their opponents, even if they were countless, in a battle fiercer than a battle in which the swords of Musharraf use.

Another poet said:

The shining cutting sword is not sharper than the pens during fighting troubles.

Ibn Ar-Rumi said:

How fabulous is the noble pen in his hand, and how outstanding the hand that girds with this pen!

It erases and inscribes the livelihoods of the servants, so the destinies follow only what was inscribed and erased.

Some poets describe the pen, saying:

A deaf utters the precise and wise saying, while its body is silent and hollow

In Mecca, it speaks secretly, yet in the Levant, its voice is known

Al-Mutanabbi described it, saying:

Thin, fine-edged, it walks on its head and gets tired of walking a lot, however it becomes stronger when his head is cut off.

It pronounces darkness (ink) in the day (paper) from its tongue (its tip), and it understands the written that cannot be heard

Another poet said:

The trees that grow in the wilderness

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(1) **[3202] The assessment of the reliability of the chain of transmitters:**
- It includes Abū Al- Qāsim As-Sudusi whom is disputed by Al- Ḥākim and his sheikh, and those who preceded him, were not found.

The authentication of Hadith:
- The two poetic verses were not find in Abū Tammam's poetical works.

If they are cut off, it becomes the mounts of the fingers,

And they are weeping like lovers, while their tears are black

Another poet said:

His pen flows with meanings and rulings of imams and judges

It is entrusted with destinies in terms of life and death.

It walks like serpent, and cuts like blade of the sword.

"and what everyone writes!": and what they inscribe

It may mean: the honorable and obedient scribes (angels), which is the plural of Kuttab (scribes).

(Q. 68:2): ﴿By the grace of your Lord, you ˹O Prophet˺ are not insane.﴾

You are not, O Muḥammad, by the grace of your Lord and prophethood, a madman.

Madness is precluded in your case, on account of your Lord's grace to you by way of His assigning to you prophethood and wisdom, and it was said: By the infallibility.

It was also said: it is such as said: You are not mad, praise be to Allah.

It was said: It means that you are not insane, and the grace belongs to your Lord, as they say: Glory be to You, O Allah, and praise is Yours, i.e.: Praise be to You.

Lapid said:

..... And my neighbor left while he was angry

In Arabic, the poet used the baa with the adjective [bi Arbadi] (angry), instead of saying (huwa arbadu, 'he was angry'), as mentioned in Al-Nabigha Al-Dhubyani's poem:

They were not deprived of good condolence, as their mother gives birth to only males

Likewise, the poet used the baa with the adjective [bi natiq mizkar] (gives birth to only males).

(Q. 68:3): ﴿You will certainly have a never-ending reward.﴾ a reward never to be cut off and never-ending; such as it was said: manīn for the rope when it is weak, and mannantu which mean to cut off the rope.

(Q. 68:4):﴿And you are truly ˹a man˺ of outstanding character.﴾

It means a magnificent religion, Ibn ʿAbbās and Mujāhid said.

According to Al-Ḥasan: His character was the Qur'an.

ʿĀ'ishah, Allah be pleased with her, was asked about the character of the Messenger of Allah (PBUH) and she replied: His character was the Qur'an.

Qtādh said: It means he used to obey the command of Allah Almighty, and forbid what Allah, Glory be to Him, forbade.

His character was great because he was devoted to only God Almighty, Al-Junayd said.

He is the most generous in the two worlds, and he is the truth, Al-Wasiti said.

It was also said: he showed his good manners to them, but he left them with his heart, so his appearance was with the good manners as his heart was full of the truth.

Some of the wise men urged a man and said: behave with morals and be honest about the truth.

He complied with Allah Almighty's command mentioned in His saying: ﴿Be gracious, enjoin what is right…﴾ (Q.7:199)

It was said: The greatness of his character lies in his witness of the truth; how the worlds are small after observing their actual reality.

Moreover, it was said: His character was outstanding due to including the noble morals, as cited:

[3203] Abū Al- Qāsim Al-Ḥasan bin Muḥammad bin Al-Ḥasan Al-Mufasir reported to us on the authority of Abū ʿAbdullāh Muḥammad bin Aḥmad - Al-Saffar -, on the authority of Ibn Abi Al-Dunya, on the authority of Al-Darwardi, on the authority of Ibn Ajlan, on the authority of Al-Q'aqa' on the authority of Abū Ṣāliḥ on the authority of Abū Hurairah, Allah be pleased with him, he said

: The Messenger of Allah (PBUH) said: **((I was sent to perfect morals))**, and he (PBUH) said: **((My Lord perfected my good manners and conduct.))** (1)

(1) **[3203] The assessment of the reliability of the chain of transmitters:**

- Its chain of transmission is da'if (weak), and it is sometimes considered as saqit (rejected). However, its text is sahih (authentic).
- The sheikh of the compiler was debatable by Al- Ḥākim, and the sheikh of Ibn Abi al-Dunya was rejected by the compiler; he is Muḥammad bin Sulaym Al-Baghdadi. He was accused of lying by Ibn Mu'in, likewise the mentioned in ((Al-Jarh wa'l-Ta'dil)) by Ibn Abi Ḥātim7/275.

The authentication of Hadith:

- The hadith relies on Muḥammad bin 'Ajlan, on the authority of Al-Qa'qa' bin Ḥākim, on the authority of Abū Ṣāliḥ, on the authority of Abū Hurairah. It was narrated on the authority of Ibn Ajlan by two transmitters:
- A- Abdul Aziz bin Muḥammad Al-Darwardi:
- It was narrated by Ibn Abi Al-Dunya in ((Makarim Al-Akhlaq)) (p. 18), with his transmission, the compiler narrated on the authority of Muḥammad bin Sulaym.
- It was reported by Aḥmad in ((Al-Musnad)) 2/381 (8952), Ibn Sa`d in ((Al-Tabaqat Al-Kubra)) 1/192, Al-Kharati in ((Makarim Al-Akhlaq)) 1/1, Al- Bayhaqī in ((al-Sunan al-Kubrá)) 10/ 191, and Al –Sama'ni in ((Adab Al-Imlaa And Al-Istmlaa)) 1/185, all of them reported on the authority of Sa'id bin Mansūr.
- It was also reported by Al-Bukhārī in ((Al-Adab Al-Mufrad)) (273) on the authority of Isma'il bin Abi Uwais.
- It was reported by Al- Ḥākim in ((Al-Mustadrak)) 2/613 with the narration of Ibrāhīm Al-Huzami.
- It was reported by Al-Khatib Al-Baghdadi in ((Al-Jami' lil' Khlaq Arrawi wa Adāb Assami')) 1/93 with the narration of Muḥammad bin Isḥāq Al-Sahmi.
- It was reported by Qāsim bin Asbagh in ((Al-Mujtaba)) such as in ((Sharh Al-Muwatta)) by Al-Zarqani 4/256, with the same narration, it was reported by Ibn Abd Al-Barr in ((Al-Tamhid)) 24/333 with the narration of Ibrāhīm bin Hamza Al-Zubayri.
- It was reported by Ibn Abdul-Barr in ((At-Tamhid)) 24/333 with the narration of Musa'b bin 'Abdullāh Az-Zubayri.
- The seven transmitters narrated on the authority of Ad-Darwardi.
- B- Yahya bin Ayyub:
- It was reported by Ad-Darimi in ((Al-Musnad)) 2/323, At-Tabarani in ((Makarim Al-Akhlaq)) (p. 315), Al-Kharati in ((Makarim Al-Akhlaq)) 1/4, Al- Bayhaqī in ((al-Sunan al-Kubrá)) 10/192, and in ((Al-Adāb) (184). All of them reported on the authority of Sa'id bin Abi Maryam, on the authority of Yahya, on the authority of Ibn 'Ajlan: ((The believers who show the most perfect Faith are those who have the best behaviour)). it was reported by Ibn Asaker from the hadith of Abū Hurairah, as in ((Tahdhib Tarikh Dimashq)) 5/438.
- The hadith relied on Ibn 'Ajlan, as stated above, and he is truthful; accordingly the hadith is Ḥasan (good).

[3204] Abū ʿAmr Aḥmad bin Abi Al-Furati reported to us, on the authority

- It was graded by certain scholars, including;
- Al- Ḥākim, and Al- Dhahabī agreed with him as he said: It is authentic according to Muslim, as well as Muslim reported on the authority of ibn ʿAjlan.
- Al-Hafiz Ibn Abdul-Barr in ((Al-Tamhid)) 24/333; he said: This hadith is connected to authentic chains or transmission on the authority of Abū Hurairah and others.
- Al-Haythami in ((Muj'ama' Az-Zawaid)) 8/188, as he reported with the chain of transmission of Aḥmad: Its transmitters are authenticated.
- Sheikh Aḥmad Shākir in his critical edition of ((Al-Musnad)) 17/79 said: Its chain of transmission is authentic.
- Sheikh Al- Albānī in ((Silsilat al-aḥādīth al-ṣaḥīḥah)) 1/75 said: Its chain of transmission is Ḥasan (good).
- I said: the sound chain of transmission is Ḥasan (good), according to Sheikh Al-Albānī. However, it is supported by many proofs, including:

1- Mālik bin Anas mentioned it in ((Al-Muwatta)) 2/904, which was transmitted by Ibn Sa'd in ((Al-Tabaqat Al-Kubra)) 1/193.

2- The hadith of Jabir bin ʿAbdullāh:

- It was reported by At-Tabarani in ((Al-Mu'jam Al-Awsat)) 7/74, and Al-Baghawī in ((Explanation of the Sunnah)) 13/202 with the narration of Yūsuf Ibn Muḥammad Ibn Al-Munkadir on the authority of his father on the authority of Jabir.
- The hadith was exclusively reported on the authority of Yūsuf ʿUmar bin Ibrāhīm Al-Qurashi, such as At-Tabarani said, and Al-Qurashi is da'if (weak). Al-Haythami metioned it in ((Mujama' Az-Zawaed)) 8/188. I said: Yūsuf is also da'if (weak).
- Mu'az bin Jabal:
- It was reported by Qāsim bin Asbagh, on whose authority Ibn Abd al-Barr reported it in ((Al-Tamhid)) 24/334 with the narration of Makhul on the authority of Shahr bin Hawshab on the authority of Mu'adh.
- Yazid bin Hārūn - one of his narrators - said in ((Al-Tamhid)): I do not know him except he is called: Shahr on the authority of ʿAbd-al-Raḥmān bin Ghanam on the authority of Mu'az.
- I said: about Shahr, they debated.

4- Zaid bin Aslam:

- It was reported by Ibn Wahb in ((Al-Jamiʿ)) 2/584 on the authority of Hisham bin Sa'd on the authority of Zaid with a chin of transmission which is Mursal (incomplete).
- It is mursal (incomplete) sahih (authentic), according to Al- Albānī in ((Silsilat al-aḥādīth al-ṣaḥīḥah)) 1/75.
- To sum up: the hadith which is reported with these chains of transmission, based on the abovementioned proofs I have cited, is sahih (authentic). Likewise, Al-Hafiz Ibn Abd al-Barr said in ((Al-Tamhid)) 24/333-334: This hadith is muttasil (connected) with authentic chains of transmission, traceable to Abū Hurairah and others on the authority of the Prophet (PBUH) then he added: It is an authentic hadith narrated in Medina.
- In the same way, Al- Albānī said in ((Silsilat al-aḥādīth al-ṣaḥīḥah)) 1/75.

of Abū Al-ʻAbbās Al-ʻAsam, on the authority of Ibn Abd Al-Hakam, on the authority of Ubayy and Shu'aib, on the authority of Al-Layth, on the authority of ʻAmr bin Abi ʻAmr, on the authority of Al-Muttalib bin ʻAbdullāh, on the authority of ʻĀ'ishah, Allah be pleased with her, she said: I heard the Messenger of Allah (PBUH) say: **((A believer will attain by his good behaviour the rank of one who prays during the night and observes fasting during the day)).** (1)

(1) **[3204] The assessment of the reliability of the chain of transmitters:**

- Its chain of transmission is da'if (weak), and its text is sahih (authentic) with all its chains of transmission and proofs.
- The reason for its weakness:
- First: the intrruption between Al-Muttalib and ʻĀ'ishah; he did not meet her.
- Second: the chain of transmitters is saqit (rejected), since the the chain of transmitters between al-Layth and Amr missed Yazid bin Al-Had.
- Third: no criticism or praise raised about Shaykh of the compiler.

The authentication of Hadith:

- The hadith relies on ʻAmr bin Abi ʻAmr on the authority of Al-Muttalib on the authority of ʻĀ'ishah, and the four transmitters narrated on his authority:

1- Yazid bin ʻAbdullāh bin Usama bin Al-Had:

- It was reported by Aḥmad in ((Al-Musnad)) 6/90 (24595), and Al- Ḥākim in ((Al-Mustadrak)) 1/60 with the narration of Abi Al-Nadr Hashem bin Al-Qāsim.
- It was reported by Al- Bayhaqī in ((Al-Adab)) (185), Al-Baghawī in "Ma'alim Al-Tanzel" 8/191, and in "Explanation of the Sunnah" 13/81 with the narration of ʻAbdullāh bin Abdul-Hakam and Shuaib bin Al-Layth.
- The three transmitters reported it on the authority of Al-Layth, on the authority of Yazid.
- Yaq'ub bin ʻAbd-al-Raḥmān Al-Iskandarani:
- It was reported by Aḥmad in ((al-Musnad)) 6/133 (25013) on the authority of Sa'id bin Manṣūr, and Abū Dāwūd, the book of Good Manners and Form (Al-Adab), Chapter: Good character (4798) on the authority of Qutayba bin Sa'id, and Al-Baghawī in ((Explanation of the Sunnah)) 13/81 with the narration of Muḥammad bin Khallad.
- The three transmitters reported on the authority of Yaʻqūb.

3- Zuhair bin Ḥarb:

- It was reported by Aḥmad in ((Al-Musnad)) 6/187 (25537) on the authority of ʻAbd-al-Raḥmān bin Mahdi on the authority of Zuhair.

4- Sulaymān bin Bilal:

- It was reported by Ibn Ḥibbān in ((Sahihah)) as in ((Al- Iḥsān)) 2/228 with the narration of Khālid bin Mukhlad on the authority of Sulaymān, and Khālid's narration contains weakness.
- These are the chains of transmitters of ʻĀ'ishah; despite they are many, they are

[3205]Aḥmad bin Abi Al-Furati reported to us on the authority of Manṣūr bin Muḥammad Al-Sarakhsi, on the authority of Muḥammad bin Ayoub Al-Razi, on the authority of Abū Al-Walid, Shu'bah, on the authority of Al- Qāsim bin Abi Bazza, on the authority of 'Aṭā' Al-Kikharani on the authority of Umm Al-Darda on the authority of Abi Al-Darda, he said: The Messenger of Allah(PBUH) said: **((The heaviest thing which will be put on the believer's scale (on the Day of Resurrection) will be good morals.))** (1)

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treacable to Al-Muttlib, and it has been already mentioned, but the hadith of 'Ā'ishah has several proofs, including:

- A- The hadith of Abū Hurairah:
- It was reported by Al-Bukhārī in ((Al-Adab Al-Mufrad)) (284) with the narration of Abi Ṣāliḥ, and Al- Ḥākim reported it in ((Al-Mustadrak)) 1/60 with the chain of transmission of 'Ata'.
- Both of them reported on the authority of Abū Hurairah, and Al- Ḥākim classified it as authentic according to Muslim, and Al- Dhahabī agreed with him.
- B- The hadith of 'Abdullāh bin 'Amr bin Al-'Aas:
- It was reported by Aḥmad in ((Al-Musnad)) 2/220 (7052), Al-Kharati in ((Makarim Al-Akhlaq)) 1/41, and Al- Ḥākim in ((Al-Mustadrak)) 4/314 on the authority of Ibn Lahi'ah, on the authority of Al-Ḥārith bin Yazid, on the authority of Ibn Hujaira, on the authority of 'Abdullāh.
- Aḥmad's narration reproted on the authority of Ibn Al-Mubarak, and he heard from Ibn Lahi'ah in the past; accordingly, the chain of transmission is sahih (authentic).
- C- The hadith of Abū Umamah Al-Bahili:
- It was reported by Al-Baghawī in ((Sharh Al-Sunnah)) 13/80 with the narration of Afir bin Ma'dan, on the authority of Salim bin 'Aamer, on the authority of Abū Umamah, and Afir is da'if (weak).
- D- The hadith of Abū Darda:
- It was reported by 'Abd-al-Rāziq in ((Al-Musannaf)) 11/144 on the authority of Mu'ammar, saying: I was informed on the authority of Abū Darda', and this is Mu'dal (Hadith with two successive dropped narrators).
- To sum up: the hadith is authentic according to all its chains of transmission and proofs, as stated above.

(1) **[3205] The assessment of the reliability of the chain of transmitters:**

- Its chain of transmission is da'if (weak), and the hadith is sahih (authentic).
- No jarh or ta'dil was raised about the Sheikh of the compiler and As-Sarkhasi (no criticism or praise was raised about them).

The authentication of Hadith:

- Hadith relied on Umm Ad-Darda on the authority of Abū Ad-Darda. It was narrated on their authority by:

[3206] Ya'qub bin Aḥmad bin Al-Sari Al-Aroudi reported to us in Darb Al-Hajib, on the authority of Muḥammad bin ʿAbdullāh bin Aḥmad bin Ja'far Al-ʿUmani, on the authority of ʿAbdullāh bin Aḥmad bin ʿAmer Al-Ta'i, on the authority of Ubayy, on the authority of ʿAlī bin Musa Al-Ridha, on the authority of his father: Musa bin Ja'far, on the authority of his father Ja'far bin Muḥammad, on the authority of his father Muḥammad bin Ali, on the authority of his father: ʿAlī bin Al Ḥusayn, on the authority of his father: Al Ḥusayn bin ʿAlī, on the authority of his father: ʿAlī bin Abi Talib, Allah be pleased with him (he said: The Messenger of Allah (PBUH) said: **((adhere to good manners, for good manners will undoubtedly enter Paradise, and beware of bad manners, for bad manners will undoubtedly enter Hell.))** (1)

1- ʿAtta bin Nafie Al-Kikharani:

- It was reported by Aḥmad in ((Al-Musnad)) 6/446 (27517), 448 (27532), Ibn Abi Shaybah in ((Al-Musannaf)) 5/211, and in ((Al-Musnad)) 1/51, on the authority of Ibn Abi ʿĀṣim in ((Sunnah)) (pg. 349), Al-Bukhārī in ((Al-Adab Al-Mufrad)) (270), Abū Dāwūd, Book of Good Manners and Form (Al-Adab), Chapter: Good character(4799), Ibn Ḥibbān in ((Sahihah)) as in ((Al- Iḥsān)) 2/230, the Ḥanbali in ((its backbone)) (p. 28), and Al-Ajurri in ((al-Sharīʿah)) 3/1330, 1331. All of them reported it on the authority of Shuba on the authority of Al-Qāsim bin Abi Baza. It was also reported by Aḥmad in ((Al-Musnad)) 6/442 (27496) on the authority of Ibrāhīm bin Nafi' on the authority of Al-Ḥasan bin Muslim.
- It was reported by At-Tirmidhī, The Book of Virtue, Enjoining Good Manners, and Joining of the Ties of Kinship, Chapter: What Has Been Related About Good Character (2003) and At-Tabarani in a section ((Who is named 'Ata among the narrators of the hadith)) (p. 25). At-Tirmidhī said: the Hadith is Gharib (unusual) with this chain of transmission, which reported on the authority of Mutarrif bin Tarif.

(1) **[3206] The assessment of the reliability of the chain of transmitters:**

- Its chain of transmission is false, and its text is Mawdu' (fabricated).
- It includes ʿAbdullāh bin Aḥmad bin 'Amer, on the authority of his father, whom are accused of fabricating the hadith, and that is false copy reported on the authority of ʿAlī Ar-Ridha on the authority of his fathers, according to Adh- Dhahabī in ((Mīzān al-iʿtidāl)) 1/190.

The authentication of Hadith:

- The hadith was reported by Abū Bakr Aḥmad bin ʿAlī bin Lal, as in ((al-Jāmiʿ al-kabīr)) by As-Suyuti 1/580, and the chain of transmission reported by Ibn Lal, includes Dawūd bin Sulaymān bin Al-Ghazi, As-Suyuti said.
- It was also reported by Ash-Shajari in ((Al-Amali)) 2/178 on the authority of Isḥāq bin Ja'far bin Muḥammad bin Ali, on the authority of his brother Musa bin Ja'far: "I was sent with morals and virtues...".

[3207] Ibn Fnjwyh reported to us on the authority of Úbaidullah bin Muḥammad bin Shanbeh, on the authority of Simon, on the authority of Al-Ma'alfi, on the authority of Ṣāliḥ, on the authority of Sa'id (Al-Jariri), on the authority of Abū 'Uthman Al-Nahdi, on the authority of Abū Hurairah, Allah be pleased with him, he said: The Messenger of Allah (PBUH) said: **((The most beloved to Allah amongst you are those who have the best character and manners, having polite and tender nature who are close to each other; and the most abhorrent among you to Allah are those who go about slandering, causing mischief between friends in order to separate them, and desiring to lead the innocent into wrong action))** [(1)].

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(1) [3207] The assessment of the reliability of the chain of transmitters:

- Its chain of transmission is da'if (weak), and it is Ḥasan (good) compared to the others.
- Al-Jariri Sa'id bin Iyas is trustworthy, but it was questionable at its end, and Ṣāliḥ Al-Marri is da'if (weak), no jarh or ta'dil was raised about Ibn Shanbah (no criticism or praise was raised about him), and Sama'an was not found. Yet I doubt that there are dropped narrators in the chain of transmission that was not found.

The authentication of Hadith:

- The hadith relies on Ṣāliḥ Al-Marri, on the authority of Al-Jurairi, on the authority of Abū 'Uthman, on the authority of Abū Hurairah.
- It was reported by Ibn Abi Ad-Dunya in ((Silence and the Manners and Etiquette of the Tongue)) (pp. 169-170) (255), and in ((Backbiting and Gossip)) 2/108, At-Tabarani in ((Al-Mu'jam Al-Awsat)) 7/350, and in ((Al-Mu'jam Al-Saghir)) 2/89, and Al-Khatib Al-Baghdadi in ((Tarikh Baghdadi)) 5/263, and the compiler are reported with the narration of Ṣāliḥ Al-Marri.
- At-Tabarani said: No one narrated it on the authority of Al-Jariri except Ṣāliḥ Al-Marri.
- Al-Iraqi said in ((Al-Mughni 'An Haml Al-Asfar)) 2/160: Its chain of transmission is da'if (weak).
- Al-Haythami said in ((Majma' Az-Zawa'id)) 8/21: It includes Ṣāliḥ Al-Marri, who is da'if (weak).
- I said: So the hadith is da'if (weak), supported by the following proofs:

1- The hadith of Asma bint Yazid:

- It was reported by Aḥmad in ((Al-Musnad)) 6/459 (27601), Al-Bukhārī in ((Al-Adab Al-Mufrad)) (323), and Ibn Abi Al-Dunya in ((Silence and Manners and Etiquette of the Tongue)) (pp. 169-170) (255).
- Al-Haythami said in ((Majma' Al-Zawa'id)) 8/93: It includes Shahr bin Hawshab, whom was authenticated by more than one, and the rest of the transmitters of the chains of transmission are sahih (authentic).

2- The hadith of 'Abd-al-Raḥmān bin Ghanem.

- It was reported by Aḥmad in ((Al-Musnad)) 4/227 (17998) with the narration of

(Q. 68:5): ﴿Soon you and the pagans will see﴾ O Muḥammad, you will see and they, those who accused him of madness, will see.

(Q. 68:6): ﴿which of you is mad.﴾ the commentators have different interpretations of the verse: Some said: It means: which of you is demented, and it is a verbal noun based on the morphological pattern maf'ūl as it is said: majlūd (flogged), ma'qūl (intelligible), and ma'qūd (knotted), i.e. it refers to flogger, intelligence, and knot.

The shepherd said:

Even if they leave no flesh for his bones, nor a reason for his heart

He mentioned ma'qūl (reason) to refer to aqlan (mind and reason); according to, Ad-Ḍaḥḥāk, and Al-Awfi's narration on the authority of Ibn 'Abbās .

Further, it was said: the baa is metaphorical in the sense of {Soon you and the pagans will see} which of the two groups is insane; in your people, O Muḥammad, or in their people who was tempted by Satan.

Moreover, it was said: it refers to Satan, according toMujāhid .

Others said: It means which of you is demented, and it is an extra ba, as He said: ﴿providing oil…﴾(Q. 23:20), ﴿⌜from⌝ a spring where Allah's servants will drink…﴾(Q. 76:6), according to Qtādh, and Al-Akhfash.

Al Rags said:

We, Banu Ja'dah, the owners of victory, strike with the sword and hope for relief

(Q.68:7): ﴿Surely your Lord ⌜alone⌝ knows best who has strayed from His Way and who is ⌜rightly⌝ guided.﴾

Shahr. Al-Haythami said 8/93: it includes Shahr, and the rest of its transmitters are Sahih (authentic).

3- the hadith of 'Ubadah bin Al-Samit:

- It was reported by At-Tabarani, as in ((Majma' al-Zawa'id)) 8/93, and he said: It includes Yazid bin Rabi'ah, who is matrūk (discarded).
- In conclusion: the chain of transmitters includes those whose narrations are da'if (weak), but as a whole it is likely to be classified as Ḥasan (good), and Allah knows best.

(Q.68:8): ﴿So do not give in to the deniers.﴾ what they call you to follow their evil and false religion.

It was revealed about the polytheists of Quraysh when they called him to the religion of his ancestors.

(Q.68:9): ﴿They wish you would compromise so they would yield ˹to you˺.﴾

According to, ʿAttia and Ad-Ḍaḥḥāk, it means they desire that you would disbelieve, so they would disbelieve.

Ibn ʿAbbās said according to Al-Walabi's narration: you would grant permission, then they would grant you permission.

Al-Kalbi said: you would be yield to them, then they would be pliable to you.

Al-Ḥasan said: you would dishonestly treat them with respect concerning your religion, they would dishonestly treat you with respect.

Zaid bin Aslam said: you would hypocrite and show off, then they would hypocrite.

Aban bin Taghlib said: you would take their side, then they would take your side.

Al-ʿAwfi said: you would lie, then they would lie.

ʿAuf said on the authority of Al-Ḥasan: you would reject some of your commands, then they would reject some of theirs.

Ibn Kaysān said: you would be close to them, then they would be close to you.

(Q.68:10): ﴿And do not obey the despicable vain oath-taker﴾

Oath-monger, given to frequent swearing by falsehood; it refers to Al-Walīd bin Al-Mughirah, it was said: it refers to Al-Aswad bin Abd Yaghouth, or Al-Akhnas bin Shureq.

{Despicable}: weak and mean.

Ibn ʿAbbās said: it means a liar, it is close to the meaning; because a man only lies to humiliate himself.

Qtādh said: The one who increasingly commits evil.

(Q.68:11): ﴿slanderer…﴾ backbiter, and Al-Ḥasan said: he is the one who winks at his companion in the assembly.

﴿ gossip-monger,﴾: scandal-monger, spreading [evil] talk among people in order to sow dissension between them.

(Q.68:12): ﴿withholder of good…﴾: It refers to Islam; it prevents his son and his clan from Islam, and he warns: If one of you enters the religion of Muḥammad, we will never benefit him at all, according to Ibn ʿAbbās .

Others said: It means: niggardly with his wealth against deserving causes.

﴿…transgressor, evildoer”: sinful transgressor, wrongdoer

(Q.68:13): ﴿brute…﴾ it means ignoble and hypocrite, as Ibn ʿAbbās said.

According to ʿUbaid bin ʿUmair, it means the one who eats and drinks too much, and strong; he is placed in the scale, so it does not weigh a small piece of hair.

ʿAlī bin Abi Talib and Al-Ḥasan said: Vicious and obscene.

Yaman said: he is the cruel and mean.

Muqātil said: the bulky.

Al-Kalbi said: he is the hard-hearted disbeliever, as Arabs say; it derived from {ʿutull} which means violently pushing.

﴿…and—on top of all that—an illegitimate child.﴾: {zanīmin} an adopted and illegitimate son who attributed to other family.

The poet said:

Zanīm (illegitimate) was claimed by men, so you are from Zayd in the position of the feet of the beast.

Ḥasan said:

You are illegitimate, deferred to the family of Hashem, as a rider leaves a cup behind.

Another said:

He is an illegitimate son whose father is not known, and whose mother is prostitute so whose lineage is mean.

Marra Al-Hamdani said: His father claimed him after eighteen years, according to the most commentators.

As ʿAlī bin Abi Talib, Allah be pleased with him, said, {zanīmin} the one who has no lineage.

It was said: He is the one who is like a sheep, as he has a part hanging under his throat (tragus).

ʿIkrimah narrated, on the authority of Ibn ʿAbbās , he said about this verse: He was described as zanīm, for he had a tragus around his neck with which he was known.

ʿIkrimah said: who is known for his meanness as a sheep is known for its tragus

Al- Shaʿbī said: the one who is known by his evil, as a sheep is known by its tragus.

Al-Qurazi, Sa'id bin Jubair, and Abū Razin said: He is the disbeliever, the ignoble, known as his evil.

Al-Walbi said on the authority of Ibn ʿAbbās : he is the oppressor.

[3208] Abū ʿAbdullāh bin Fnjwyh reported to us on the authority of Abū Bakr bin Mālik Al-Qati'i, on the authority of ʿAbdullāh bin Aḥmad bin Ḥanbal, on the authority of Ubayy, on the authority of Wakee', on the authority of (Abdul Hamid), on the authority of Shahr bin Hawshab, on the authority of Abd Al-Rahman bin Ghanem, he said: The Messenger of Allah (PBUH) was asked about ʿutullin and zanīmin, he (PBUH) said: **((He is strong and bulky, who eats and drinks too much, oppressive, heavy eater with wide stomach))** [(1)].

(1) **[3208] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmission is da'if (weak), and it is Ḥasan (good) based on its chains of transmitters. Shahr bin Hawshab: is truthful, and hid chains of transmitters are always mursal (incomplete). ʿAbd-al-Raḥmān bin Ghanim Al-Ash'ari: his companions are debatable.

[3209] Ibn Fnjwyh reported to us on the authority of, Muḥammad bin Al-Ḥasan bin ʻAlī - Al-Yaqtini - on the authority of Aḥmad bin ʻAbdullāh bin Yazid Al-ʻAqili, on the authority of Safwan bin Ṣāliḥ, on the authority of Al-Walid bin Muslim, on the authority of Abū Shaybah Ibrāhīm bin ʻUthman, on the authority of ʻUthman bin ʻUmair, on the authority of Shahr bin Hawshab, on the authority of Shaddad bin Aws, Allah be pleased with him, who said: The Messenger of Allah (PBUH) said: **((neither the Jawwaz, the Jazari, and ʿutullin zanīm will enter paradise.** I asked: what is the Jawwaz? He (PBUH) said: **((the one who excessively has sexual intercourse and he is withholder of good)),** I asked: what is the Jazari? He (PBUH) said: **((the one who is coarse and uncivil.** I asked: what is ʿutullin zanīm? He (PBUH) said: **((the one whose stomach is wide, heavy eater, excessively drinks and oppressive))** [(1)].

The authentication of Hadith:

- It was reported by Aḥmad in ((Al-Musnad)) 4/227 (17991), Ibn Asaker in ((The History of Damascus)) 35/313, and Abd bin Hamid, Ibn Abi Ḥātim, and Ibn Mardawayh, as in ((al-Durr al-manthūr)) by As-Suyuti 6/ 393 all of them reported it on the authority of shahr.
- It was reported by Al-Haythami in ((Muj'ama' Al-Zawaed)) 7/128 saying: It was narrated by Aḥmad and its chain of transmission includes Shahr, and a group of scholars authenticated despit of including weakness. ʻAbd-al-Raḥmān bin Ghanim does not have companions based on the sound view. He said in 393/10: Its chain of transmission is Ḥasan (good), except that Abū Ghanam did not hear from the Prophet (PBUH).
- It was mentioned by Ibn Hajar in ((Fath Al-Bari)) 8/663, saying: ʻAbd-al-Raḥmān's compaions is queationable.
- The cited proofs of the hadith includes:
- 1- The hadith of Abū Darda':
- It was reported by Abū Al-Sheikh, Ibn Mardawayh, and Ad-Dailami, such as in ((al-Durr al-manthūr)) by As-Suyuti 6/393.
- 2- The hadith of Shaddad bin Aws:
- 3- it is Mursal (incomplete) which reported by Zayd bin Aslam:
- They will be reported later by the compiler.
- Accordingly: the hadith is Ḥasan (good) compared to the other chain of transmisiion, and Al-Hafiz bin Kathīr is likely to support it in ((Tafsir al-Qur'an al-Azim)) 14/91, and Allah knows best.

(1) **[3209] The assessment of the reliability of the chain of transmitters:**

- Its chain of transmission is very weak for it includes:

[3210] Ibn Fanjwayh reported to us on the authority of Ibn Habash Al-Muqri, on the authority of Ibn Zanjwayh, on the authority of Salamah, on the authority of Abdurrazzaq, on the authority of Mu'ammar, on the authority of Zaid bin Aslam about Allah Almighty's saying: {zanīm}, he said: The Messenger of Allah (PBUH) said: **((The heaven weeps over a man whom Allah has made his body healthy and his stomach wide, and He has given him the harvest of this world, though he is oppressive and unjust to people; that is called ʿutullin zanīm.))** and he said: ((the heaven weeps due to the old man who commits adultery, as long as the earth hardly bears)) (1).

1- Abū Shaybah who is: Ibrāhīm bin ʻUthman Al-ʻAbsi, whose hadith is matrūk (discarded).

2- His sheikh, ʻUthman bin ʻUmair Al-Bajali who was: da'if (weak) and Mudallis (i, e, concealing an intermediary narrator) in transmitting hadiths.

3- Shahr bin Hawshab: Saduq (truthful) yet oblivious, and it was not proved that he was hearing from Shaddad bin Aws.

4- Safwan bin Ṣāliḥ, and his sheikh, Al-Walid bin Muslim, are trustworthy, but they practiced Tadlees At-taswyyah (The Mudalliss narrator intends to drop the sheikh of his sheikh and whoever is higher in the chain of transmitters, for the purpose that the whole chain of transmitters becomes trustworthy); accordingly, the statement of hearing must be proved in all links of the chain of transmission.

The authentication of Hadith:

- Its meaning came from hadith reported by a group of scholars: Abū Dawūd reported it in the book of General Behavior (Kitab Al-Adab), Chapter: Regarding good character (4801) on the authority of Ḥāritha bin Wahb, he said: The Messenger of Allah (PBUH) said: ((neither the Jawwaz nor the Jazari will enter paradise.)) He said that the Jawwaz is the one who is coarse and uncivil.
- This hadith has been classified as Ḥasan (good) by Abdul-Qadir Al-Arna'ūt in his critical edition of (Jami' Al-Usūl) 10/536.

(1) **[3210] The assessment of the reliability of the chain of transmitters:**

- Its transmitters are trustworthy, except for Ibn Zangawayh, about whom no jarh or ta'dil was raised (no criticism or praise was raised about), and the hadith is mursal (incomplete).

The authentication of Hadith:

- It was reported by ʿAbd-al-Rāziq in ((Interpretation of the Qur'an)) 2/308, with the same chain of transmission, the compiler narrated.
- It was also reported by At-Ṭabarī in ((Jāmiʿ al-Bayān)) 24/29 on the authority of Ibn Abd al-A'la, on the authority of Muḥammad bin Thawr, both of them reported on the authority of Mu'ammar on the authority of Zayd. Furthermore, Ibn Al-Mundhir

Al-Thumali narrated on the authority of Mujāhid about the meaning of zanīm, he said: he had six fingers on his hand, and each thumb had an extra finger.

Further, the majority of the scholars said: he is the evil illegitimate man, and strange news has been reported in this section, some of which have been mentioned, and God is the Arbiter of Success.

[3211] Al-Ḥusayn bin Muḥammad bin Al-Ḥusayn bin ʿAbdullāh Al-Muqri reported to us on the authority of Muḥammad bin Al-Ḥasan bin Bishr, on the authority of Ibn Jawsa, on the authority of Ibn Khabiq, on the authority of Yūsuf bin Asbat, on the authority of Abi Israel Al-Mala'i, on the authority of Fudhail bin ʿAmr Al-Faqimi, on the authority ofMujāhid , on the authority of Ibn ʿUmar, on the authority of Abū Hurairah, he said that the Prophet (PBUH) said: **((A child of adultery, nor his son, nor his grandchild, will not enter Paradise.))** (1)

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reported it as the mentioned in ((Ad-Durr Al-Manthūr)) by As-Suyuti 6/393.

- However,the Hadith was reported with two other chain of transmission:
- First: it was reported by ʿAbd-al-Rāziq in ((Interpretation of the Qur'an)) 2/308 on the authority of Ibn ʿUyaynah, on the authority of Mu'ammar, on the authority of Zaid bin Aslam, on the authority of ʿAta bin Yasar, on the authority of the Prophet (PBUH), and it is mursal (incomplete).
- Secondly: it was rported by At-Ṭabarī in ((Jāmiʿ al-Bayān)) 29/23-24 on the authority of Isḥāq Al-Wasiti, on the authority of Abi ʿAamer Al-ʿAqdi, on the authority of Zuhair bin Muḥammad, on the authority of Zaid bin Aslam, on the authority of ʿAta bin Yasar, on the authority of Wahb Adh-Dhamari, who did not classify it as Marfu' (raised).
- Abū Ḥātim told about Wahb Al-Dhamari: He read books, Zaid bin Aslam narrated on his authority, as well as in ((Al- jarh Wal Al-ta'dil)) by Ibn Abi Ḥātim 9/23.
- I said: reporting the Hadith with such chains of transmission, in addition to the hadith of Shaddad, and ʿAbd-al-Raḥmān bin Ghanem is likely to be supported with authentic origin, accordingly it is classified as Ḥasan (good).

(1) **[3211] The assessment of the reliability of the chain of transmitters:**

- Its chain of transmission is very weak, yet it is sahih (authenic) due to mentioning all its chains of transmission and proofs.
- It includes Abū Isra'il bin Khalifa Al-Mala'i: Saduq (truthful) with a bad memorization, and he was considered as extremist Shiite. Its chain of transmission is questionable out of ten aspects; Yūsuf bin Asbat was debatable, and no Jarh or ta'dil was raised about Muḥammad bin Al-Ḥasan and Ibn Khubiq (no criticism or praise was raised about).

[3212] Al-Ḥusayn bin Muḥammad reported to us on the authority

The authentication of Hadith:

- I will simplify present it theough three aspects:
- The first: the chains of transmission reported on the authority ofMujāhid :
- This hadith was questionable due toMujāhid for ten reasons, according to Imam Ad-Daraqutni, Abū Na'im Al-Asbahani, and Abū Al-Faraj Ibn Al-Jawzi. I mention these chains of transmission reported on the authority ofMujāhid :

1- Fudayl bin 'Amr Al-Faqimi:

- It was reported by the compiler, Abū Na'im in ((Hilyat al-Awliya') 3/308, and Ibn Al-Najjar as in ((Al-Jami' Al-Kabir)) 1/927 on the authority of Ibn Khabiq.
- It was also reported by Abū Na'im 8/249, and Ibn Al-Jawzi in ((Al-Mawdu'at)) 3/326 with the narration of Baraka bin Muḥammad Al-Halabi, and both of them reported on the authority of Yūsuf bin Asbat.
- It was also reported by Ad-Daraqutni as in ((Al-La'a' Al-Munasa'a)) by As-Suyuti 2/193, Ibn Aj-Jawzi in ((Al-Mawdu'at)) 3/326, Abū Na'im in ((Hilyat al-Awliya') 3/308 with the narration of Isḥāq bin Manṣūr. Both of them reported on the authority of Ibn Asbat and Ibn Mansour, on the authority of Abū Isra'il, on the authority of Fadil, on the authority ofMujāhid , on the authority of 'Abdullāh bin 'Umar, on the authority of Abū Hurairah.
- It was also reported by Abū Na'im in ((Hilyat Al-Awliya') 3/308 with the narration of Aḥmad bin Yūnus, on the authority of Abū Isra'il, on the authority of Fadil, on the authority ofMujāhid , on the authority of a mawla (freed slave) of Abū Qtādh, the Prophet as saying: ((An undutiful son, a bastard, and one who is addicted to wine will not enter paradise)).

2- Al-Ḥasan bin 'Amr Al-Faqimi: the Hadith was reported on his authority by four transmitters:

- A- Muḥammad bin Fudayl and 'Abd-al-Raḥmān bin Maghra:
- It was reported by Al-Nasa'i in ((al-Sunan al-Kubrá)) 3/177, and Abū Na'im in ((Hilyat Al-Awliyaa)) 3/307 with the narration of Muḥammad bin Fadil, and At-Tahawy in ((Explanation of Mushkil Al-Athar)) 1/393 with the narration of 'Abd-al-Raḥmān bin Maghra. Both of them reported it on the authority of Al-Ḥasan, on the authority ofMujāhid , on the authority of Abū Hurairah, with the chain of transmission that is marfu' (raised), the propher (PBUH) as saying: ((A bastard will not enter paradise)).
- B- Marwan bin Mu'awiya Al-Fazari, and Fudhail bin Sulaymān Al-Numairi:
- It was reported by Al-Nasa'i in ((al-Sunan al-Kubrá)) 3/177, At-Tahawi in ((Explanation of Mushkil Al-Athar)) 1/394, and Abū Na'im in ((Hilyat Al-Awliyaa)) 3/307 with the chain of transmission reported on the authority of Marwan.
- It was also reported by At-Tahawi in ((Explanation of Mushkil Al-Athar)) 1/393 with the narration of Fadhil, and both of them narrated on the authority of Al-Ḥasan, on the authority ofMujāhid , on the authority of 'Abdullāh bin 'Abd-al-Raḥmān bin Abi Dhubab, on the authority of Abū Hurairah.
- The hadith with the narration of Al-Ḥasan is not classified less than Ḥasan (good).

3- Ibrāhīm bin Muhajir Al-Bajali:

of Muḥammad bin Al-Ḥasan bin Bishr, on the authority of Abū Al-Ḥasan

- It was reported by Al-Nisa'i in ((al-Sunan al-Kubrá)) 3/178, Abd bin Hamid in ((Al-Mukhtab)) (p. 427), Ibn Al-Jawzi in ((Al-Mawdu'at)) 3/328, Ibn Ḥibbān in ((Al-Majruhin)) 1 / 102, and At-Tabarani in ((Al-Mu'jam Al-Awsat)) 1/262. All of them reported on the authority of 'Amr bin Abi Qais, on the authority of Ibrāhīm bin Muhajir, on the authority ofMujāhid , on the authority of 'Abdullāh bin 'Abd-al-Raḥmān bin Abi Dhubab, on the authority of Abū Hurairah with marfu' (raised) chain of transmission: A bastard will not enter paradise ((and none of his offspring up to seven fathers)).
- At-Tabarani said: this hadith was not narrated on the authority of Ibrāhīm except 'Amr.
- I said: 'Amr: was truthful yet oblivious, and Ibrāhīm was truthfull yet his memorization was slightly weak. Ibn 'Uday said: His hadith was written in ((Ad-Du'faa)) and Ibn Ḥibbān said: the transmitter who used to make mistakes, it is desirable to avoid his narrations which he exclusively reported.

4- Al-Minhal bin 'Amr:

- It was reported by Al-Nisa'i in ((al-Sunan al-Kubrá)) 3/177 in Al-Manuq on the authority of Zaid bin Abi Anisa, on the authority of Al-Minhal, on the authority ofMujāhid , on the authority of 'Abdullāh bin 'Abd-al-Raḥmān bin Abi Dhubab, on the authority of Abū Hurairah, with marfu' (raised) chain of transmission liewise the abovementioned text. Al-Minhal was trustfull yet oblivious.

5- Sulaymān Al-Amash:

- It was reported by Al-Nasa'i in ((al-Sunan al-Kubrá)) as in "Tuhfat Al-Ashraf" 10/140, and I did not find it in the printed edition of Al-Nasa'i – Allah knows best – with the narration of Abdul Wahid bin Ziyad, on the authority of Al-A'mash, on the authority ofMujāhid , on the authority of Abū Huraira; it is mawquf (stopped) chain of transmission.
- Abdul-Wahed: was trustworthy, except that the hadith which he reported on the authority of Al-'msh is questionable.

6- Al-Hakam bin 'Utaiba:

- It was reported by Al-Nasa'i in ((al-Sunan al-Kubrá)) 3/178 with the narration of Shu'bah, on the authority of Al-Hakam, on the authority ofMujāhid , on the authority of Abū Hurairah, in a mawquf (stopped) chain of transmission. The grade: is trustworthy, yet he is perhaps Mudalliss (concealing defects or weaknesses in the chain of transmission).

7- Yazid bin Abi Ziyad: It was reported on his authority with two narrations:

- 1) It was reported by Aḥmad in ((Al-Musnad)) 3/28 (11222), and Abū Na'im in ((Hilyat Al-Awliya)) 3/308 with the narration of AbdulAziz bin Muslim.
- It was also reported by Aḥmad in ((Al-Musnad)) 3/44 (11398), and Abū Na'im in ((Hilyat Al-Awliya)) 3/309 with the narration of Shu'bah bin Al-Hajjaj.
- It was reported by Ibn Abi Shaybah in ((Al-Musannaf)) 5/330 on the authority of Abdur-Rahim bin Sulaymān.
- It was reported by Al-Nasa'i in ((al-Sunan al-Kubrá)) 3/176 with the narration of Zaida bin Qudamah.

Aḥmad bin Muḥammad Al-Tawabiqi, on the authority of Abū Badr Abbad bin

- It was reported by Abū Na'im in ((Hilyat Al-Awliyaa)) 3/308 with the narration of Masud bin Sa'd Al-Ja'fi.
- The five transmitters narrated on the authority of Yazid bin Abi Ziyad, on the authority ofMujāhid , on the authority of Abū Sa'id Al-Khudri, with the chain of transmission marfu' (raised); the Prophet (PBUH) as saying: ((No one who reminds others of his favors, no one who is disobedient to his parents and no drunkard, will enter Paradise.)) knowning that they have debated about the hadith does not include: ((A bastard)).
- 2) It was reported by Abū Ya'la in ((Al-Musnad)) 2/58, and Abū Na'im in ((Hilyat Al-Awliya')) 3/308 with the narration of Jarir, on the authority of Yazid, on the authority ofMujāhid , on the authority of Abi Sa'id, with marfu' (raised) chain of transmission with the aforementioned text, and added: ((no bastard)).
- Futher this chain of transmission relies on Yazid bin Abi Ziyad Al-Hashemi, their mawla: da'if (weak), and then he grew up and changed, and he was Shiite.

8- Abdul-Karim Al-Jazari:

- It was reported by Abū Taher Ibn Fail in his volume, as in ((Al-La'ali Al-Masna'a)) by As-Suyuti 2/192, with his narration, it was reported by Al-Khatib in ((Tarikh Baghdad)) 12/238, and Ibn Al-Jawzi in ((Al-Mawdu'at)) 3/327 on the authority of 'Aamer bin Isma'il Al-Baghdadi.
- It was reported by Abū Na'im in ((Hiliyat al-Awliya') 3/309 with the narration of Sa'id bin Hafs.
- It was also reported by Abū Na'im 9/253 with the narration of Muḥammad bin Aslam.
- The three transmitters narrated on the authority of Al-Mu'ammal bin Isma'il, on the authority of Sufyan Al-Thawry, on the authority of Abd Al-Karim, on the authority ofMujāhid , on the authority of 'Abdullāh bin 'Amr bin Al-'Aas: ((no one who is disobedient to his parents, no one who reminds others of his favors, no an apostate Arab after emigration, no a bastard, and no one who commits adultery with a Mahram will enter Paradise)).
- As-Suyuti said: It is not valid, Abdul-Karim: Matrūk (discarded).
- I said: he, may Allah have mercy on him, thought about Ibn Abi Al-Mukhariq, yet it is not true, and this is alway considered confusing; Abdul-Karim here is: Al-Jazari who was trustworthy, as it was stated explicitly in ((Al-Hilyah)). This chain of transmission's illah (reason of unauthenticated) is: Mu'ammal bin Isma'il Al-Basri: saduq (trustfull) yet he was of a bad memory.
- Muḥammad bin Aslam limited his narration to: ((no drunkard will enter Paradise)). It was mentioned in ((Al-Hilyah)) Ibn 'Umar, and I think it is Tashif (when a transmitter expressed a text on his own words, depening on his reading from a paper, since he did not hear it, then he altered it)
- It was also reported with another narration rather than that of Abdul-Karim: An-Nasa'i narrated it in ((al-Sunan al-Kubrá)) 3/177 with the narration of Isra'il, on the authority of Abdul-Karim, on the authority ofMujāhid as saying, except that he made instead: ((one who committed adultry)): ((the apostate Arab after emigration)).

Al-Walid, on the authority of Haban bin Hilal, on the authority of Hammad

9- Khasif Al-Jazari:

- It was reported by Al-Nasa'i in ((al-Sunan al-Kubrá)) 3/176, and Abū Na'im in ((Hilyat Al-Awliyaa)) 3/309 with the narration of 'Atab bin Bashir, on the authority of Khasif, on the authority ofMujāhid , on the authority of Ibn 'Abbās with marfu' (raised) chain of transmission: ((no drunkard, no one who is disobedient to his parents, and no one who reminds others of his favors will enter Paradise)).
- 'Atab: was Saduq (truthfull) yet he made mistakes, and Khasif: (truthfull), yet he poorly memorized, and he was accussed of being one of Murji'ah (Murji'ah held the opinion that God alone has the right to judge whether or not a Muslim has become an apostate).

10- Maskin bin Dinar:

- It was reported by Abū Al-Qāsim Al-Baghawī in ((The Dictionary of the Companions)), as in ((Al-Isaba)) by Ibn Hajar 7/77, and At-Tabarani in ((Al-Muj'am Al-Kabir)) 22/372, and with his narration reported by Abū Na'im in ((Hilyat Al-Awliya')) 3/309 on his authority of:
- 'Ubaid bin Isḥāq Al-'Attar, on the authority of Maskin, on the authority ofMujāhid , on the authority of Abi Zaid Al-Jarmi, with marfu' chain of transmission: ((no one who is disobedient to his parents, no one who reminds others of his favors, and no drunkard will enter Paradise)).
- Abū Ḥātim Ar-Razi was asked about it in ((Ilal Al-Hadith)) by his son 2/31, and he said: It is Munkar (denounced).
- Al-Hafiz Ibn Hajar stated in ((Al-Isabah)) 7/77: 'Ubaid: Very weak and he was debatable.

11- Yūnus bin Khabab:

- It was reported by Al-Nisa'i in ((al-Sunan al-Kubrá)) 3/178 with the narration of Zaid bin Abi Anisa, on the authority of Yūnus, on the authority ofMujāhid , on the authority of 'Abdullāh bin 'Umar bin Al- Khiṭāb, with mawquf (stopped) chain of transmission: ((Neither a bastard, the second nor the third will enter Paradise)).
- Yūnus: Saduq (truthful) yet he made mistakes, and he was rejected.

12- Manṣūr bin Al-Mu'tamar:

- It was reported by At-Tahawi in ((Sharh Mushkil Al-Athar)) 1/395 with the narration of Muḥammad bin Sabiq.
- It was also reported by Abū Na'im in ((Hilyat Al-Awliya)) 3/308 with the narration of 'Ubaidullah bin Musa.
- Both of them reported on the authority of Abi Isra'il Al-Mula'i, on the authority of Manṣūr, on the authority ofMujāhid , on the authority of the mawla of Abi Qtādh, on the authority of Abi Qtādh, with marfu' (raised) chain of transmission: ((no one who is disobedient to his parents, no one who reminds others of his favors, no a bastard, and and no drunkard will enter Paradise.
- Abū Al-Ḥasan Ad-Daraqutni was asked about it in ((Al-Ilal)) 6/159, and he said: oblivious, and Abū Isra'il: is da'if (weak), but this hadith was narrated by Manṣūr, on the authority of Salim bin Abi Al-Ja'd, on the authority of Jaban, on the authority of

bin Salama, on the authority of ʿAlī bin Zaid, on the authority of Zaid bin

ʿAbdullāh bin ʿAmr.

- It was also reported with another narration other than Manṣūr: It was narrated by Al-Nasa'i in ((al-Sunan al-Kubrá)) 3/176 with the narration of Musa Al-Juhani, on the authority of Manṣūr, on the authority ofMujāhid who said: I heard Abū Hurairah say with mawquf (stopped) chain of transmission: ((Four people will not enter Paradise, and he mentioned among them the bastard)).
- The second: explaining the chain of transmission reported on the authority of other thanMujāhid :
- First: The hadith of Abū Hurairah, may Allah be pleased with him: It was reported on his authority by two transmitters:
- 1) Abū Ṣāliḥ As-Samman: it was reported with two texts:
- The first: it was reported by Aḥmad in ((Al-Musnad)) 2/311 (8098), and At-Tahawi in ((Sharh Mushkil Al-Athar)) 1/391 with the narration of Khālid bin ʿAbdullāh.
- It was also reported by Abū Dāwūd, Manumission (of Slaves), Chapter: Freeing Illegitimate Children (3963), Al-Nisa'i in ((al-Sunan al-Kubrá)) 3/178, Al- Ḥākim in ((Al-Mustadrak)) 2/214, and Al- Bayhaqī in ((al-Sunan al-Kubrá 10/57 with the narration reported on the authority of Jarir bin Abdul Hamid.
- It was reported by Al- Bayhaqī in ((al-Sunan al-Kubrá)) 10/59, and At-Tahawi in ((sharh Mushkil Al-Athar)) 1/391 with the narration of Sufyan Al-Thawry.
- The three transmitters reported on the authority of Suhail bin Abi Ṣāliḥ: ((The bastard is the worst of the three)). Sufyan said: It means: in the case that he does the same as his parents.
- The second: it was reported by Abū Ja'far At-Tahawy in ((Sharh Mushkil Al-Athar)) 1/391 with the narration Yaqub bin ʿAbd-al-Raḥmān.
- It was reported by Ibn ʿUday in ((Al-Kamil)) 3/448, based on his authority, Ibn Al-Jawzi reported it in ((Al-Mawdu'at)) 3/328 with the narration of Abdul Aziz bin Abi Hazim.
- Both of them reported on the authority of Suhayl bin Abi Ṣāliḥ: ((the illegal child)). Yaʿqūb said: ((The worst of the three)). Abdul Aziz said: ((He will not enter Paradise)).
- Ibn Al-Jawzi said about its chain of transmission: it includes transmitters who I do not know.
- I said: It includes Hamza bin Dāwūd Al Thaqafi: his biography was not found, however, the hadith was reported with certain chain of transmission which are sahih (authentic) according to Muslim, Al- Ḥākim and Al- Dhahabī, and Al-Albani agreed upon it in ((Silsilat al-aḥādīth al-ṣaḥīḥah)) 2/282.
- Nevertheless, Abū Ṣāliḥ traced it with the narration of:
- 2) Abū Salama bin ʿAbd-al-Raḥmān:
- It was reported by Al- Ḥākim in ((Al-Mustadrak)) 2/215, based on his authority, Al-Bayhaqī reported it in ((al-Sunan al-Kubrá)) 10/58 with the narration of Abū ʿAwana, on the authority of ʿUmar bin Abi Salamah: ((The illegal child is the worst of the three)).
- Al-Albani said in ((Silsilat al-aḥādīth al-ṣaḥīḥah)) 2/282: Its chain of transmission is

ʿAyyad, on the authority of Issa bin Hattan, on the authority of ʿAbdullāh bin

Ḥasan (good).

- Second: The hadith of ʿAbdullāh bin ʿAmr bin Al-Aas: It was reported by three transmitters:
- Jaban: It was reported on his authority by two chains of transmitters:
- The first: Mansūr bin Al-Mu'tamar, on the authority of Salem bin Abi Al-Ja'd, on the authority of Jaban, on the authority of ʿAbdullāh bin ʿAmr. the hadith was reported by a group of transmitters:

1- Sufyan bin Sa'id Al-Thawry:

- It was reported by ʿAbd-al-Rāziq in ((Al-Musannaf)) 7/454, and on his authority, Aḥmad reported it in ((Al-Musnad)) 2/203 (6892), and Ibn Khuzaimah reported it in ((Al- Tawḥīd)) 2/864.
- It was reported by Ad-Darimi in ((Al-Musnad)) 2/212, and Ibn Ḥibbān in ((Sahih)) such as in ((Al- Iḥsān)) 8/175 with the narration Muḥammad bin Kathīr.
- It was also reported by Al-Marwazi in ((Al-Bir and Al-Sallah)) (pg. 55), based on his authority, Ibn Al-Jawzi reported it in ((Al-Mawdu'at)) 3/326, and Ibn Khuzaimah reported it in ((Al- Tawḥīd)) 2/866 with the narration of Mu'ammal bin Isma'il.
- It was narrated by Al-Nasa'i in ((al-Sunan al-Kubrá)) 3/175, and Al-Khatib in ((The History of Baghdad)) 11/17 with the narration of Yahya bin Sa'id Al-Qattan.
- The four transmitters (ʿAbd-al-Rāziq, Ibn Kathīr, Mu'ammal, al-Qatan) reported on the authority of Sufyan.

2- Jarir bin Abdul-Hamid:

- It was narrated by Al-Nisa'i such as in "Tuhfat Al-Ashraf" by Al-Mazi 6/283 on the authority of Muḥammad bin Qudama, and Ibn Khuzaymah in "Al- Tawḥīd" 2/865 on the authority of Yūsuf bin Musa, both of them reported on the authority of Jarir.

3- Hammam bin Yahya bin Dinar:

- It was reported by Aḥmad in ((Al-Musnad)) 2/164 (6537) on the authority of Yazid bin Hārūn, on the authority of Hammam.

4- Shayban Al-Nahwai:

- It was reported by Al-Tahawi in ((Sharh Mushkil Al-Athar)) 1/395 with the narration of ʿUbaidullah bin Musa, on the authority of Shaiban.

5- Abū Hafs Al-Abbar:

- It was reported by Al-Khatib in ((The History of Baghdad)) 11/191, and based on his authority, Ibn Al-Jawzi reported it in ((Al-Mawdū'at)) 3/326 with the narration of Al-Ḥasan bin ʿArafa, on the authority of Abi Hafs, except that he said that ʿAbdullāh bin Murrah is included between Mansūr and Jaban.
- I said: This is the narration of scholars reported on the authority of Mansūr, and Shu'bah bin Al-Hajjaj disagreed with them, so he narrated it with another chain of transmission.
- The second: Mansūr reported on the authority of Salim bin Abi Al-Ja'd, on the authority of Nabit bin Sharit, on the authority of Jaban, on the authority of ʿAbdullāh bin ʿAmr, and this narration is exclusively reported by Shu'bah bin Al-Hajjaj, and it

ʻAmr, Allah be pleased with them, he said that the Prophet (PBUH) said: ((an

was reported on his authority by six transmiters:

1- Muḥammad bin Ja'far Ghandar:

- It was reported by Ibn Abi Shaybah in ((Al-Musannaf)) 5/330, Al-Nisa'i Book of Drinks, Chapter: Reports Concerning Drunkards 8/318, Ibn Khuzaimah in ((Al-Tawḥīd)) 2/858 on the authority of Muḥammad bin Bashar and Muḥammad bin Aban, and he also reported it 2/866 on the authority of Muḥammad bin Al-Muthanna, and Aḥmad in ((Al-Musnad)) 2/201 (6882).
- The four transmitters reported it on the authority of Ghandar.

2- Abū Dawūd Al-Tayalisi in his "Musnad" (pg. 303), based on his authority, Al-Nisa'I reported it in ((al-Sunan al-Kubrá)) 3/175.

3- ʻAbd-al-Raḥmān bin Mahdi:

- It was reported by Ad-Darimi in ((Al-Musnad)) 2/112, and Ibn Ḥibbān in ((Sahihah)) and in ((Al- Iḥsān)) 8/178; both of them reported with two chains of transmission.

4- Hajjaj bin Muḥammad Al-Masisi:

- It was reported on his authority by Aḥmad in ((Al-Musnad)) 2/201 (6882).

5- Wahb bin Jarir bin Hazim:

- It was reported by Al-Bukhārī in ((Al-Tarikh Al-Kabīr)) 2/257, and in ((Al-Tarikh Al-Saghir)) 1/262-263 on the authority of ʻAbdullāh bin Muḥammad Al-Ja'fi on his authority.

6- ʻUthman bin Jablah:

- Al-Bukhārī narrated it in ((Al-Tarikh Al-Kabeer)) 2/257, and in ((Al-Tarikh Al-Saghir)) 1/263 on the authority of Abdan, on the authority of his father ʻUthman, on the authority of Shu'bah, on the authority of Yazid, on the authority of Salim, on the authority of ʻAbdullāh bin ʻAmr with mawquf (stopped) narration.
- Al- Bukhārī said: It is not authentic. This is shadh (irregular) narration that contradicts the narration of the majority, and Yazid who is Ibn Abi Ziyad, is da'if (weak), as has been already mentioned.

7- Baqiya bin Al-Walid:

- It was reported by Al-Nisa'i in ((al-Sunan al-Kubrá)) 3/176 on the authority of Amr bin ʻUthman, on the authority of Baqiyyah, who said: Shu'bah told me on the authority of Yazid bin Abi Ziyad, on the authority of Salim, on the authority of ʻAbdullāh bin ʻAmr, with marfu' (raised) narrtion: ((No one who reminds others of his favors, no one who is disobedient to his parents and no a bastard, will enter Paradise)).
- I said: This are two chains of transmitters, which one should be considered? Clearly, the scholars tackled three narrations:

1- The first narration is more authentic for two reasons:

- A- It is the narration of the majority: Al-Thawri, Jarir, Hammam, Shayban, Abū Hafs, and Al-Qattan.
- The second narration: it was exclusively reported by Shu'bah, and it was not traced.
- B- That the first narration was reported by by Al-Thawri on the authority of Mansūr, both of them were Kufa, and he is more knowledgeable and memorized the hadith of his country than Shu'bah.

illegitimate child will be gathered on the Day of Resurrection in the form of apes

- Imam al-Nisa'i agreed upon that, likewise the mentioned in "Tuhfat Al-Ashraf" by Al-Mazi 6/283, and the scholar, Aḥmad Shākir mentioned in his crtitical edition of ((Al-Musnad)) 10/46, and our sheikh, Dr. Muḥammad Sa'id, in his crtitical edition of ((Al-Bir wa-Silla)) by Al- Ḥusayn Al-Marwazi (pg. 56).

2- Both narrations are authentic:

- The narration of Sufyan Al-Thawri and those who with him is authentic, and Shu'bah's narration is authentic, according to Imam Abū Ḥātim bin Ḥibbān in his book ((Sahihah)) and in ((Al- Iḥsān)) 8/179. He said: They are two trustworthy memorizers; the chain of transmitters is muttasil (connected) on the authority of Salim on the authority of Jaban, and Murrah also reported it as Shu'bah and Sufyan said.

2- The two narrations are da'if (weak):

- In deed, the narration relies on Jaban on the authority of ʿAbdullāh, and Jaban is majhul (unknown) and hardly known, then it was not also proved that he heard from ʿAbdullāh, as well as it was not proved that Salim heard from Jaban nor Nabit. Likewise, Imam Al-Bukhārī mentioned in ((Al-Tarikh Al-Kabeer)) 2/257, and in ((Al-Tarikh Al-Saghir)) 1/263, and Ibn Khuzaymah in ((Al- Tawḥīd)) 2/864. What they agreed upon was clarified, and the views of the other scholars determined which narration is weak and which is very weak, or according to At-Tirmidhī in ((Jamih)): It is the closer to the authentication, yet it does not mean that it is absolutely authentic.
- Indeed, in the case that the hadith of ʿAbdullāh bin ʿAmr is weak with this chain of transmission, it does not mean that it is absolutely weak, rather it is supported by the following traces and proofs cited in the chapter.
- 2) Hilal bin Yasaf:
- It was reported by At-Tabarani in ((Al-La'a' al-Munasa'a)) 2/192, and Abū Na'im in ((Dhikr Akhbar Isbahan)) 2/71 with the narration of ʿUbaidah bin Hamid, on the authority of ʿAmmar Ad-Duhani, on the authority of Hilal.
- ʿUbaidah: is saduq (trustful) and grammarian, yet he might made mistake.
- 3) ʿIsa bin Hattan Al-Raqqashi:
- It was reported by Al-ʿAqili in ((Ad-Du'afaa Al-Kabir)) 2/75, and Al-Bukhārī in ((The Small History)) 1/263, and the compiler was mentioned in the following hadith since he reported it on the authority of ʿAlī bin Zaid, on the authority of Zaid bin Iyad, on the authority of ʿIsa bin Hattan.
- Al-Bukhārī said: It is not authentic, and Al-ʿAqili said: It is not proved with an authentic narration.
- Third: The hadith of ʿAbdullāh bin ʿAbbās :
- It was reported by At-Tabarani in ((Al-Mu'jam Al-Kabir)) 10/346, and in ((Al-Mu'jam Al-Awsat)) 7/210, and Ibn Uday in ((Al-Kamil)) 3/91 with the narration of Muḥammad bin ʿAbd-al-Raḥmān bin Abi Laila, on the authority of Dāwūd bin ʿAlī bin ʿAbdullāh bin ʿAbbās , on the authority of his father, on the authority of his grandfather, as saying: ((The bastard is the worst of the three, if he does like his parents did)).

- Furthermore, Ibn Abi Layla exclusively reported it on the authority of Dāwūd, as At-Tabarani said. Al-Haythami said in ((Mu'jam Az-Zawaid)) 6/257: It includes Muḥammad bin Abi Layla, whose memorization was bad. Al-Albani agreed with him in ((Silsilat al-aḥādīth al-ṣaḥīḥah)) 2/282.
- Fourth: The hadith of 'Uthman bin Abi Al-'Aas:
- It was reported by Abū Ya'la Al-Mawsili, as in ((Al-La'a' Al-Munasa'a)) 2/192 with the narration of 'Abdullāh bin 'Isa, who was from Basra, on the authority of Abū Al-Hakam, the mawla of Abū Al-'Aas, on the authority of 'Uthman, with marfu' (raised) narration: ((No bastard, no one who is disobedient to his parents and no drunkard, will enter Paradise)).
- Thus: These are the narrtions and the transmitters of the hadith are presented as much as possible. As for its texts, they are limited to three:
- 1) ((The bastard will not enter Paradise)) such as the text of the compiler, except that most of the sources includes other sentences to the text, as previously indicated.
- 2) ((The bastard is the worst of the three)).
- 3) ((The illegal child will not enter Paradise)), and some narration: ((The worst of the three)).
- As for its garde, the scholars seriously debated; briefly, their views limited to:
- The first: It is mawdu' (fabricated):
- 1- According to Muḥammad bin Taher Al-Maqdisi, in ((al-Kāfī al-Shāfī)) by Ibn Hajar (p. 176), and ((al-Maqāṣid al-ḥusná)) by As-Sakhawi (p. 463).
- 2- According to Ibn Al-Jawzi in ((Al-Mawdu'at)) 3/329, likewise the majority of the books written about fabricated hadiths, including:
- Ibn Al-Qayyim in ((Al-Manar Al-Munif fi Al-Sahih and Al-Da`if)) (p. 133).
- As-Suyuti in ((Al-Lua'a Al-Masna`a)) 2/192.
- Muḥammad bin Taher Al-Fitni Al-Hindi in ((Tadzirat Al-Mawdu`at)) (p. 180).
- The second: grading this hadith explicity has not been determined yet:
- It is according to Al-Albani who sometimes said it is mawdu' (fabricated), as in ((Silsilat Al-Ahadeth Al-Da'ifah)) (1462), and other times he classified as authentic, as in ((Silsilat al-aḥādīth al-ṣaḥīḥah)) 2/281, 285.
- The third: The hadith is sahih (authentic) or Ḥasan (good) in some of its narrations.
- The majority of the scholars classified it as the abovementioned, including Ibn Khuzaymah in ((At- Tawḥīd)), Ibn Ḥibbān in ((Sahih)) as well as in ((Al- Iḥsān)), and Ibn Al-Qayyim in ((Al-Manar Al-Munif)); he said about one of its words: it is Ḥasan (good) hadith, and Aḥmad Shākir said in his critical edition ((Al-Musnad)) 15/233, and Al-Albani as has been already mentioned.
- Apparently: grading it as mawdu' (fabricated) is not close to the sound view, that is why Al-Hafiz bin Hajar said in ((Al-Qawl Al-Musaddad fi Al-Dhib on the authority of Musnad Aḥmad)) (p. 66): There is no fault in his narration to be classified as mawdu' (fabricated), and Allah knows best.
- Al-Hafiz Al-Sakhawi said in ((Al-Maqasid Al-Husna)) (p. 463): Ibn Tahir and Ibn

Al-Jawzi claimed that this hadith is mawdu' (fabricated), and it is not Ḥasan (good).
- I said: addtionally, classifying it as da'if (weak) in general is not proved. Although many of its chains of transmission include weakness, generally some of them are sahih (authentic) or Ḥasan (good), as previously grading; therefore, it is likely to be sahih (authentic) at least.
- Afterwards, its meaning and indication are clarified as follows:
- The third aspect: Scholars' answers about the meaning of the hadith:
- A group of scholars explained it meaning and I present it briefly as follows:

1- ((He will not enter Paradise...)): refers to a specific Paradise, so what is meant is that he will not enter some of the Paradises, since the Prophet (PBUH) knew that they are Paradises within Paradise, and the bastards are more likely to commit prohibitions than others, according to Ibn Khuzaymah in ((Al- Tawḥīd)) 2/868, and his student Ibn Ḥibbān in ((Sahihah)) as in ((Al- Iḥsān)) 8/177.

2- ((A bastard...)): means the one who commits adultery for it dominated him, so he deserved to be attributed to him, so it does not mean the illegal child, according to Abū Ja'far Al-Tahawi in ((Sharh Mushkil Al-Athar)) 1/394, and Al-Albani supported this view in ((Silsilat al-aḥādīth al-ṣaḥīḥah)) 2/288.

3- ((The worst of the three...)): indicates a certain man used to harm the Messenger of Allah (PBUH)
- It was said, O Messenger of Allah: he was born out of adultery, he (PBUH) said: ((It is the worst of the three)), according to ʻĀ'ishah (PBUH) and based on her authority, it was narrated by At-Tahawi 1/392, Al- Ḥākim in ((Al-Mustadrak)) 2/215, and Al- Bayhaqī in ((al-Sunan al-Kubrá)) 10/58 and he said: its chain of transmitters include, Salama bin Al-Fadl Al-Abrash: who used to narrat munkar (denounced).

4- It is said this hadith and similar texts are considered to be warning: It depends on Allah's will, so it means: He will not enter Paradise unless Allah wills, then He forgives and pardons him without punishing for committing that sin, according to Ibn Khuzaymah in ((At- Tawḥīd)) 2/869.

5- ((The worst of the three)): i.e.: in the case that he commits the same sin later, according to the hadith reported by Ibn ʻAbbās and ʻĀ'ishah, both narrations are marfu' (raised) and are not proved. It was reported on the authority of Sufyan Al-Thawry, Al- Bayhaqī narrated it on his authority in ((al-Sunan al-Kubrá)) 10/57, and Ibn Hajar narrated it on the authority of scholars, as in ((al-Maqāṣid al-ḥusná)) by Al-Sakhawi (p464), Al-Manawi supported him in ((Fayd Al-Qadir)) 6/472, Al-Albani in ((Silsilat al-aḥādīth al-ṣaḥīḥah)) 2/283, and Sheikh Abdul-Fattah Abū Ghuddah in his critical edition ((Al-Manar Al-Munif)) (p. 133).

6- ((He will not enter Paradise...)): means he will not be entered by the deeds of his parent if he dies young, unlike the legal child; in the case that he dies young, and his parents are believers, he will join them, and elevate their rank through their righteousness, as the Almighty said: " As for those who believe and whose descendants follow them in faith, We will elevate their descendants to their rank" . The illegal child

will not enter Paradise out of the deeds of his parent. As for the adulterer, his lineage is cut off, and as for the adulteress, her misfortune of fornication pervades this world and the hereafter, according to Abū Al-Khair Al-Talqani, as it was reported by Al-Rafi'i Al-Qazwini in ((Al-Tadwin fi Akhbar Qazwin)) 2/146, Muḥammad bin Taher Al-Fatni Al-Hindi in ((Tazkirat al-Mawdu'at)) (p. 180) and ʿAbdullāh bin As-Siddiq Al-Ghamari in his critical edition of ((lilmaasid Al-Ḥasana)) (p. 464).

7- ((the worst of the three...)): the worst of them regarding to lineage and birth, since he was created from the water of the adulterer, male and female, and it is impure water. This impurity may affect his veins, causing him to do evil; on this based, the hadith is general and specific, according to Al- Khiṭāb i in ((Ma'alim Al-Sunan)) 4/74, Ibn Al-Qayyim in ((Al-Manar Al-Munif)) (p. 133), Al-Manawi in "Fayd Al-Qadir" 6/472, and Sheikh Aḥmad Shākir in his critical edition of ((Al-Musnad)) 15/235.

8- ((The worst of the three)): means he is the worst because the punishment may be imposed on his parents, so the punishment will be a test for them. As for him, no one knows, except Allah, which sins he will commit, according Al- Khiṭābi in ((Ma'lim Al-Sunan)) 4/73, Al-Manawi in ((Fayd Al-Qadeer)) 6/472, and Aḥmad Shākir as he classified it as da'if (weak) in his critical edition of ((Al-Musnad)) 15/234.

9- Generally it was said about the texts of the hadith: nothing of them is ever proved in terms of the chain of transmission, and as for the text, it contradicts the legal principles, including Almighty's saying: "No soul burdened with sin will bear the burden of another" [17: 15], according to Al-Hafiz Ibn Al-Jawzi in ((Al-Mawdu'at)) 3/329, and Al-Albani in ((Silsilat Al-Ahadeeth Al-Da'ifah)) 3/657 (1462).

- It is proved that the chain of transmissionof the hadith cannot be rejected, so its meaning shall be explained in accordance with the principles of the Sharia, and the abovementioned answers and views are sufficient in refuting the claim that it violates the principles.
- Apparently, I think it could be said: This hadith is a kind of warning text, and it is likely to be taken as it is without explanation, such as ((Whoever cheats, he is not one of us)) and the like; so that its impact on the souls deeply remains. Furthermore, it is mentioned regarding this hadith: it warns every man and woman not to commit adultry; so that their illegal child will bear their burden.
- Then there is another view:

10- ((He will not enter Paradise)): he will not enter it from the beginning, but rather he will be punished according to his sins, then he will enter it, according to Dr. Abd al-Aziz Al-Shahwan in his critical edition of ((Al- Tawḥīd)) by Ibn Khuzaimah 2/868.

- To sum up: no one of the abovementioned views are not definitely right, even if it is certain that some of them are sound, because it is impossible the legal principles of sharia contradict each other, and Allah Almighty knows what His Messenger (PBUH) intended.
- Finally: What I have mentioned about this hadith regarding its meaning and its chain of transmission may be deemed too much, however there are two scholars wrote two independent theses regarding its meaning:

and pigs)) [1].

[3213] Al-Ḥusayn bin Muḥammad reported to us on the authority of Abū Bakr bin Mālik Al-Qati'i, on the authority of ʻAbdullāh bin Aḥmad bin Ḥanbal, on the authority of Ubayy, on the authority of Isḥāq bin Ibrāhīm Al-Marwazi, on the authority of Salama bin Al-Fadl, on the authority of Muḥammad bin Isḥāq, on the authority of Muḥammad bin ʻAbdullāh bin ʻAmr bin ʻUthman on the authority of Muḥammad bin Abdurrahman bin Labibeh, on the authority of ʻUbaidullah bin Abi Rafi', on the authority of Maymūnah, the wife of the Prophet (PBUH), who said: I heard the Prophet (PBUH) say: **((My people will continue to prosper (to follow Islam), as long as**

- The first: Al-Hafiz Al-Sakhawi, as he indicated in ((Al-Maqasid Al-Husna)) (p. 463).
- The second: Abū Al-ʻAbbās Aḥmad bin Al-Khayyat Al-Fasi, as it was mentioned by ʻAbdullāhul-Ghumari in his critical edition of ((Al-Maqasid Al-Husna)) by Al-Sakhawi (p. 664).
- I didn't explain any of them.

(1) **[3212] The assessment of the reliability of the chain of transmitters:**

- Its chain of transmission is very weak for several reasons:

1- Issa bin Hattan was debatable. Ibn Hajar said: it is accepted when he was traced, otherwise he is da'if (weak).

2- Zaid bin Ayyad, Abū Ayyad Al-Basri about whom Ayub As-Sakhtiani debated.

3- ʻAlī bin Zaid who is Ibn Jad'an is da'if (weak) by consensus.

4- The Sheikh of the compiler's sheikh: no jarh or ta'dil was raised about him (no crtiticism or praise was raised about him), and At-Tawabiqi was not found.

The authentication of Hadith:

- The hadith was reported by Al-'Aqili in ((Al-Du'fa' Al-Kabir)) 2/75 with its chain of transmission, and he said: ʻAlī bin Abdul-Aziz narrated to us on the authority of 'Aarim, on the authority of Hammad bin Salamah, and Al-Bukhārī reported it in ((Al-Tarekh Al-Awsat)) 1/263 on the authority of ʻAlī bin Zaid, and he said: it is not authenticted.
- Then Al-Aqili said: It is not memorized based on a proved aspect.
- Al- Dhahabī cited the hadith in ((Mīzān al-iʻtidāl)) 2/105 as being one of the munkar (denounced) hadiths that Zayd bin Ayyad reported, according to Al-Aqili. Al-Qurtubi also reported it in ((Al-Jami' Li Ahkam Al-Qur'an)) 18/234 stating: I don't think it was reported with an authentic chain of transmission.
- I said: based on the above mentioned statements that the hadith is da'if (weak). As for its meaning, assuming its authenticity: it is the same as the answers of the previous hadith, and this chain of transmission has been already mentioned in the previous hadith as well.

the illegitimate child does not spread among them, but if the illegitimate child is spread among them, Allah Almighty will send His punishment upon them all.)) (1)

[3214] Al-Ḥusayn bin Muḥammad reported to us on the authority of Al-Fadl bin Al-Fadl Al-Kindi, on the authority of Ibrāhīm bin Al-Ḥasan Al-Admi,

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(1) **[3213] The assessment of the reliability of the chain of transmitters:**

- Its chain of transmission is da'if (weak); it includes 'Ubaidullah bin Abi Rafi', and Muḥammad bin 'Abd-al-Raḥmān bin Labibeh: who were da'if (weak), and Muḥammad bin Isḥāq: who was Mudalliss (concealing defects or weaknesses in the chain of transmission), in transmitting hadiths, except that he directly transmitted on the authourity of Jarir as follows.

The authentication of Hadith:

- The hadith relies on Muḥammad bin Isḥāq, on the authority of Muḥammad bin 'Abdullāh bin 'Amr, on the authority of Muḥammad bin 'Abd-al-Raḥmān, on the authority of Ibn Abi Rafi, on the authority of Maimuna.
- It was reported on the authority of Ibn Isḥāq by two transmitters:
- The first: Salamah bin Al-Fadl:
- It was reported by Aḥmad in ((Al-Musnad)) 6/333 (26830), based on his narration, the compiler narrated it.
- The second: Jarir bin Hazim:
- It was reported by Abū Ya'la in ((Al-Musnad)) 13/6 with the narration of Wahb bin Jarir, and At-Tabarani in ((Al-Mu'jam Al-Kabir)) 24/23 with the narration of Muḥammad bin Al-Muthanna, and both of them reported it on the authority of Jarir bin Hazem in a similar manner.
- This chain of transmission clearly includes Ibn Isḥāq's statement of hearing, so the suspicion of Tadlees (concealment of a narrator's defects or weaknesses) was refuted.
- Hence, the first two reasons remained: Ibn Abi Rafi's weakness. Ibn Hajar said: the hadith is slightly weak. The second, the weakness of Muḥammad bin 'Abd-al-Raḥmān. Ibn Hajar said: he is da'if (weak), and his transmissions are always mursal (incomplete) .
- However, Al-Hafiz Al-Mundhiri said in ((Al-Targhib wa'l-Tarhib)) 3/277: Its chain of transmission is Ḥasan (good), and it includes Ibn Isḥāq who explicity declared hearing.
- Al-Hafiz Al-Haythami said in ((Majma` Az-Zawa`id)) 6/257: it includes Muḥammad bin 'Abd-al-Raḥmān bin Labibeh whom Ibn Ḥibbān authenticated him and Ibn Mu'in accused him of weakness; further, Muḥammad bin Isḥāq stated clearly with hearing, so the hadith is sahih (authentic) or Ḥasan (good). I said: the words of these two imams are clear enough regarding the previously mentioned. Additionally, if it were said: This hadith is weak based on the previous hadiths, it would have been more appropriate, and Allah knows best. As for its meaning, it has been already mentioned.

on the authority of Abū Umayyah Muḥammad bin Ibrāhīm Al-Tarsousi, on the authority of Sa'id bin Aws, on the authority of Abū Al-Ashhab Al-'Atardi, he said: I heard 'Ikrimah say: if the illegitimate child is spread, the rain will become less. (1)

(Q 68:14): ﴿Now, ⌜simply⌝ because he has been blessed with ⌜abundant⌝ wealth and children,﴾

Abū J'afar, Ibn 'Amer, and Ya'qūb recited {ānn} with long vowel, Abū Ḥātim said.

Hamzah and 'Āṣim recited according to Abū Bakr's narration {{Aann}} with two Hamza (the glottal stop), while others recited it other than that, so whoever recites it as an interrogative form has two ways:

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(1) **[3214] The assessment of the reliability of the chain of transmitters:**

- It includes Al-Adamy whom was not found and Al-Tarsusi and his sheikh are truthful and both of them were oblivious.

The authentication of Hadith:

- The hadith was mentioned by Al-Qurtubi in ((Al-Jami' Li Ahkam Al-Qur'an)) 18/235.
- In the case that it is authenticated with the narration of 'Ikrimah, so it is likely to be reported on the authority of follower. It is similar to the previous hadith of Maimuna, may Allah be pleased with her, and the hadith of Zainab bint Jahsh, may Allah be pleased with her, supported it; as she said: The Messenger of Allah (PBUH) one day came out in a state of excitement with his face quite red. And he was saying: ((There is no god but Allah; there is a destruction in store for Arabia because of the turmoil which is near at hand as the barrier of Gog and Magog has been opened like it)), and he (in order to explain it) made a ring with the help of his thumb and forefinger. I said: Allah's Messenger, would we be destroyed despite the fact that there would be pious people amongst us? He said: ((Yes, when evil would be predominant.)).
- It was reported by Al-Bukhārī in the book of Afflictions and the End of the World, Chapter: Ya'juj and Ma'juj (3346), Muslim in the book of Tribulations and Portents of the Last Hour, Chapter: The Approach Of Tribulations And The Opening Of The Barrier Of Ya'juj And Ma'juj (2880), and At-Tirmidhī in the book of Al-Fitan, Chapter: What has been Related About The Coming Out Of Ya'juj And Ma'juj (2187).
- Al-Qurtubi said in ((Al-Jami' Li Ahkam Al-Qur'an)) 18/235: the abundance of evil: the spread of adultery and illegal children, according to the scholars. 'Ikrimah said: it means when the rain eases off, leading to the doom. However this view should be clarified, since he knows its reference.
- Ibn Hajar said in ((Fath Al-Bari)) 109/13: They interpreted that evil refers to adultery, illegal children, and immorality, and it is close to the right meaning, since it was compared to righteousness.

One of them: did not he have wealth and sons?

The other: did not he have wealth and sons who obeyed him?!

Whoever recites the Affirmative sentence, it indicates: Do not obey the despicable, vain oath-taker because he has been blessed with abundant wealth and children.

(Q.68:15): whenever Our revelations are recited to him, he says, ﴿Ancient fables!﴾

(Q.68:16): ﴿We will soon mark his snout.﴾

Ibn ʿAbbās said: We will leave a distinguishing mark upon his nose with the sword as long as he lives, then he fought on the day of Badr, so his nose was cut off with the sword during fighting.

Qtādh said: We will brand him with something that is bound to him ever after.

Al-Qutaibi said: The Arabs say when someone curses a man: he has been marked. It is considered a shame, just as the mark is not erased.

Jarir said:

I left a distinguished mark upon Al-Farazdaq, as I cut off the nose of who speaks nonsense.

The poet indicates that he is reviled by the poet's satirical speaking.

Abū Al-ʿAaliyah and Mujāhid said: it means We will disgrace him on his nose, and blacken his face in the Hereafter.

Ad-Ḍaḥḥāk and Al- Kisāʾī said: We will iron his face.

Muḥammad bin Jarir said: We will disgrace him to be known, such as the mark is clear and known on noses.

Al-Farra said: If the nose was singled out for the mark, it indicates the whole face; because the part implies and indicates the whole, and this section has been mentioned.

Al-Nadr bin Shumail said: It means, We will punish him due to drinking alcohol, and {l-khurʾṭūm} means wine and the plural form is {l-kharaṭīm}

The poet said:

Your day remains in fun and joy, while at night you are drinking wine (l-kharaṭīm)

(Q.68:17): ﴿Indeed, We have tested those ˹Meccans˺ as We tested the owners of the garden…﴾Indeed We have tried the people of Mecca with drought and famine, just as We tried the owners of the garden.

[3215] Abū Amr Al-Furati reported to us on the authority of Abū Musa, on the authority of Abū ʻUthman al-Jazari, on the authority of Faris bin ʻAmr, on the authority of Ṣāliḥ bin Muḥammad, on the authority of Muḥammad bin Marwan, on the authority of Al-Kalbi, on the authority of Abi Ṣāliḥ, on the authority of Ibnʻ Abbās, Allah be pleased with them both, related to Allah's saying: ﴿Indeed, We have tested those ˹Meccans˺ as We tested the owners of the garden…﴾, he said: A garden in Yemen called As-Sarwan, two leagues away from Sanaa, passed by the walkers, and was planted by worshippers. The garden belonged to a man, who died, and then his three sons inherited it. When the man was still alive, he used to give charity of his garden; if the palm trees were cut off to be divided, the owner gave to the poor all fruits which the reaphook did not cut, and in case that they were thrown from above the palm trees to the rug, any kind of fruits dropped on the rug was also given to the poor. Further, if he reaped it, the poor were given any fruits left by the reaphook. When they were trampled upon the garden, they would be given all fruits by which they passed as well. After the death of their father, these brothers accordingly inherited the garden, and they swore: by God, the money becomes less while the children are many, and our father used to give the poor by way of charity because the money was surplus, and the children were few. Yet, now it is not the same, so we cannot do so. One day, all of them agreed that they would go out early to the garden before the people went out and cut off their palm trees without giving charity, but they forgot to say: If Allah wills. Then the next day, they went out early to their garden, but they found it black and burnt; in the night the torment afflicted and burned it, so

by the morning it was like the darkness of night. (1)

Hence, Allah says: ﴿…when they swore they would surely harvest ˹all˺ its fruit in the early morning﴾: they would reap its fruit, in the morning, so that the poor folk would not notice them and so that they would not then have to give them of it that [portion] which their father used to give them.

(Q.68:18): ﴿leaving no thought for Allah's Will﴾ they did not say if Allah wills.

(Q.68:19):﴿Then it was struck by a torment from your Lord while they slept﴾ {ṭāifun} means a visitation from your Lord visited it in the night, {ṭāifun} was only in the night. The visitation was a fire descended from the sky and consumed the garden while they were slept.

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(1) **[3215] The assessment of the reliability of the chain of transmitters:**

- Its chain of transmission is saqit (rejected); Al-Furati about whom no jarh or ta'dil was raised (no criticism or praise was raised about him), Al-Jazari was not found, Faris' narration could not be independent, Ṣāliḥ bin Muḥammad Al-Tirmidhī: was accused and his narration is saqit (rejected), Muḥammad bin Marawan was accused of Lying, Al-Kalbi was accused of Lying and was rejected, and Abū Ṣāliḥ was da'if (weak) and his narration is mursal (incomplete).

The authentication of Hadith:

- The story is mentioned in the context of the compiler:
- It was reported by Al-Farra' in ((The Meanings of the Qur'an)) 3/174, Al-Baghawī in ((Ma'alim Al-Tanzeel)) 8/194, and Al-Qurtubi in ((Al-Jami' Li Ahkam Al-Qur'an)) 18/240.
- It was reported by Ibn Al-Mundhir and Ibn Abi Ḥātim, as in ((al-Durr al-manthūr)) by As-Suyuti 6/395 on the authority of Ibn ʿAbbās in shorter terms.
- It was reported by ʿAbd-al-Rāziq in ((Interpretation of the Qur'an)) 2/309, and Abd bin Hamid as in ((al-Durr al-manthūr)) by As-Suyuti 6/395, and At-Ṭabarī in ((Jāmiʿ al-Bayān)) 29/31, all of them reported on the authority of Mu'ammar on the authority of Qtādh in a brief statement.
- It was also reported by ʿAbd-al-Rāziq in ((Interpretation of the Qur'an)) 2/309, Abd bin Hamid, and Ibn Al-Mundhir, as in ((al-Durr al-manthūr)) by As-Suyuti 6/395 on the authority of Sa'id bin Jubair, who mentioned it briefly.
- Additionally, At-Ṭabarī reported it in ((Jāmiʿ al-Bayān)) 29/32 with the narration of Ibrāhīm bin Al-Muhajir on the authority ofMujāhid who mentioned it briefly.
- In conclusion, the origin of the story is mentioned in the Qur'an. As for the aforementioned details, in the case that its chain of transmission is autheticated on the authority of Ibn ʿAbbās , it is said these details reported by the People of the Book. Allah knows best.

(Q.68:20): ﴿so it was reduced to ashes﴾ by the morning it was like the darkness of night.

The poet said:

Your black night prolonged, so it does not separate from the dark morning

It is deprived from the good, so it had nothing to be reaped, Al-Ḥasan said.

It looked like Alhurra (Lava Field), Ibn Kaysān said.

It looked like the stricken land, Ibn Zayd said.

According to Al-Akhfash, it was like the dark morning separates from the night.

Al-Muarj said: it was like a sand has separated from a handful of sand.

{al-ṣarīmi}: means maṣrūm (to be cut off and parted); the night is parted and the morning is parted, for each of them both separates from the other.

Ibn ʿAbbās , Allah be pleased with them both, said: it was like black ashes, as mentioned in the language of Khuzaimah.

(Q.68:21): ﴿Then by daybreak they called out to each other﴾

(Q.68:22): ˹saying,˺ ﴿Go early to your harvest, if you want to pick ˹all˺ the fruit.﴾

(Q.68:23): ﴿So they went off, whispering to one another.﴾ talking secretly.

(Q.68:24): ﴿Do not let any poor person enter your garden today.﴾

(Q.68:25): ﴿And they proceeded early, totally fixated on their purpose.﴾

Ibn ʿAbbās , Allah be pleased with them, said: ḥardin means they are having the power to prevent the poor.

Abū Al-ʿAaliyah and Al-Ḥasan said: ḥardin means they insisted seriously and diligently on preventing the poor.

Al-Nakhai, Al-Qurazi,Mujāhid , and ʿIkrimah said: ḥardin means they deliberately determined in their resolve upon which they agreed.

Mu'ammar narrated on the authority of Al-Ḥasan, he said: ḥardin means poverty.

It was also said: ḥardin means power.

As-Sadi said: ḥardin is the name of the garden.

Sufyan said: ḥardin means anger, as mentioned in Al-Ashhab bin Rumaila's poetry:

Shari lions met with khufia lions (brave knights), they were driven out of wrath for the purpose of shedding blood of the snakes (enemies).

Further it has two ways of pronunciation: ḥarad and ḥard, such as: darak and dark (bottom).

Abū ʿUbaidah and Al-Qutaibi said: it means prohibition, as the Arabs used to say: ḥardat for year when there is no rain, and ḥardat for the camel mean it has no milk.

The poet said:

When the she-camel's milk became less or stopped, another one will produce

It also said: it means determination

Al Rags said:

A torrent came out of God's command, determining the garden.

Other poet said:

If you mean my purpose; it is like an angry lioness which prevents her cubs to milk.

(Q. 68:26) : But when they saw it ˹devastated˺, they cried, ﴿We must have lost ˹our˺ way!﴾ they said, assuredly we have strayed from our garden; it is not the garden.

(Q. 68:27): ﴿In fact, we have been deprived ˹of our livelihood˺.﴾ we have been deprived of its fruits, by our denying it to the poor folk.

(Q.68:28): The most sensible of them said, ﴿Did I not urge you to say, 'Allah willing.'?﴾ The most moderate, the best one, among them said, did I not say to you, "Why do you not glorify God.

Abū Ṣāliḥ said: they used to say: Glory be to Allah, or would you glorify Allah, and say: Glory be to Allah, and thank Him for what He has given you.

It was said: Would you ask forgiveness for your actions?

(Q.68:29): ﴿They replied, ﴿Glory be to our Lord! We have truly been wrongdoers.﴾ they glorified Allah; He is considered too exalted for being unjust, and they admitted to be unjust, saying verily we have been wrongdoers.

(Q.68:30): ﴿Then they turned on each other, throwing blame.﴾

(Q.68:31): They said, ﴿Woe to us! We have certainly been transgressors.﴾ We have indeed been unjust for denying it to the poor.

Ibn Kaysān said: It means we transgressed, so we did not thank Allah's blessings, and we followed our father's way of charity.

(Q.68:32): ﴿We trust our Lord will give us a better garden than this, ⌜for⌝ we are indeed turning to our Lord with hope.﴾ Al-Ḥasan, ʿĀṣim, Al'ʿmsh, and Ibn Muhaisin recited it without doubling, while other reciters chose doubling the dal; there are the two ways of pronunciation.

Some scholars said that the two ways indicate to different meanings; with doubling the dal means to substitute and to change, on the other side, the way of without doubling the dal means to totally replace and to put something else in its place.

ʿAbdullāh bin Masud said: I was informed that the brothers became sincere and repented, and, Allah Almighty knew their sincerity, so He replaced the burnt garden with a garden called: Alhayawan, where there were grapes; one cluster of which the mule could carry.

Bakr bin Sahl Al-Damiati said: Abū Khālid Al-Yamani reported to me: He saw that garden and said, "I saw every cluster of it like a standing black man."

(Q.68:33): ﴿That is the ⌜way of Our⌝ punishment ⌜in this world⌝. But the punishment of the Hereafter is certainly far worse, if only they knew.﴾ such chastisement for these people will be the chastisement for those who contravene Our command.

(Q.68:34): ﴿Indeed, the righteous will have the Gardens of Bliss with their Lord.﴾

(Q.68:35): ﴿Should We then treat those who have submitted like the wicked?﴾

(Q.68:36): ﴿What is the matter with you? How do you judge?﴾

(Q.68:37): ﴿Or do you have a scripture, in which you read﴾ do you have a revealed Scripture wherein you learn and read.

(Q.68:38): ﴿that you will have whatever you choose?﴾ you will indeed have in the Scripture whatever you choose and want.

(Q.68:39): ﴿Or do you have oaths binding on Us until the Day of Judgment that …﴾ oaths means pledges, binding, and secured, about which we promised you, then you trusted it from us, thus your covenant will not be broken. ﴿…you will have whatever you decide?﴾: the alf of inna is with kasra due to the lam of the predicative. {Whatever you decide}: Whatever you want to have for yourself.

(Q.68:40) : ﴿Ask them ˹O Prophet˺ which of them can guarantee all that.﴾ will guarantee for them.

Al-Ḥasan said: {zaʿīmun} refers to the Messenger.

Ibn Kaysān said: who are the responsible for the proof and the call.

(Q.68:41): ﴿Or do they have associate-gods ˹supporting this claim˺?...﴾ do they have partners?, who agree with them in this claim. It was said: witnesses who testify the sincerity of their claim, ﴿Then let them bring forth their associate-gods, if what they say is true.﴾

(Q.68:42): ﴿˹Beware of˺ the Day the Shin ˹of Allah˺ will be bared,…﴾the majority recited the yaa with dammah {yukshaf}, while Ibn ʿAbbās recited the verb with fatha on the taa instead of yaa, that is, the day when the shank is bared.

Al-Ḥasan recited the taa with dammah; {sāqin} means severe and horrible situation, which is the situation of the Hereafter, and the departure of this world, and it is metaphor used by Arabs (an expression denoting the severity of the predicament during the reckoning and the requital on the Day of Resurrection: one says kashafati'l-harbu ʿan sāqin, 'the war has bared its shank', to mean that it has intensified).

Durayd bin Al-Simmah, lamenting a man, said:

He was rolling up his loincloth till half of his leg became bared (a metaphorical expression means he was with determination and went on with his needs), and was patient during the affliction, enduring the hardships.

It is said to the matter if it has intensified and aggravated; this is used in the language even if it did not have a leg. Likewise, one says: {asfara assubhu ann wajhihi, 'the morning reveals its face'} which means the first light of the early morning emerges.

Describing a war, the poet said:

It has bared its shank and outright evil started to appear

Ibn ʿAbbās chanted: **Be patient for it is an everlasting evil.**

Your people have enacted beheadings for the war has bared its shank.

Other poet said:

It has bared its shank, so gather up in the field,

We became on the brink of the war

Likewise, the Arabs describes the year of drought; it has bared its shank. To illustrate, the poet said:

I am amazed at myself, at my compassion, and at the birds hunting

in the year that has bared its shank,

whereas the bones became fleshless

Likewise, the scholars of interpretation said:

[3216] Abū Bakr bin ʿAbdus reported to us on the authority of Abū Al-Ḥasan bin Mahfouz, on the authority of ʿAbdullāh bin Hashim on the authority of ʿAbd-al-Raḥmān bin Mahdi, on the authority of Sufyan, on the authority of ʿĀṣim, on the authority of Sa'īd bin Jubair: {yawma yukshafu ʿan sāqin} (˹Beware of˺ the Day the Shin ˹of Allah˺ will be bared), he said: it means the severity of the predicament.

Ibn ʿAbbās said: It is the most severe hour on the Day of Resurrection.

Ar-Rabi' said: the cover will be bared. (1)

[3217] Ibn Fnjwyh reported to us on the authority of Aḥmad bin Ja'afar bin Salam Al-Khatli, on the authority of Muḥammad bin 'Amr bin Mas'ada Al-Beirouti, on the authority of Muḥammad bin Al-Wazir Al-Salami, on the authority of Al-Walid bin Muslim, on the authority of Rawh bin Jinnah, on the authority of 'Umar bin Abdullaziz, on the authority of Abi Burdah, on the authority of Abū Musa Al-Ash'ari, he said the Prophet (PBUH) said: {⌜Beware of⌝ the Day the Shin ⌜of Allah⌝ will be bared}, ((A great light will be uncovered to which they fall in prostration)). (2)

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(1) **[3216] The assessment of the reliability of the chain of transmitters:**

- It includes Ibn Abdus and his sheikh about whom no jarh or ta'dil was raised (no criticism or praise was raised about them).

The authentication of Hadith:

- It was reported by Abd bin Hamid and Ibn Al-Mundhir, as in ((al-Durr al-manthūr)) by As-Suyuti 6/398, and ((Jāmi' al-Bayān)) by At-Ṭabarī 29/39 on the authority of Muḥammad bin Hamid, on the authority of Mahran, on the authority of Sufyan. Ibn Hamid, and Mahran are da'if (weak).

(2) **[3217] The assessment of the reliability of the chain of transmitters:**

- Its chain of transmission is very weak due to four defected transmitters:

1- Muḥammad bin 'Amr Al-Beiruti about whom no jarh or ta'dil was raised (no criticism or praise was not raised).

2- Al-Walid bin Muslim Al-Dimashqi, is mudalliss and practiced Tadlees At-taswyyah (The Mudalliss narrator intends to drop the sheikh of his sheikh and whoever is higher in the chain of transmitters, for the purpose that the whole chain of transmitters becomes trustworthy), so it is necessary to be clear in the rest of the chain.

3- Rawh bin Jinnah Abū Sa'id Al-Qurashi who is da'if (weak) and Ibn Ḥibbān accused him.

4- Mawla 'Umar bin Abdul Aziz is majhūl (unknown).

The authentication of Hadith:

- The hadīth relies on Al-Walid bin Muslim, on the authority of Rawh bin Jinnah, on the authority of Mawla of 'Umar, on the authority of Abū Burdah, on the authority of Abū Musa. It was reported on his authority by four transmitters:

1- Muḥammad bin Al-Wazir Al-Salami according to the compiler.

2- Al-Qāsim bin Yahya, as it was reported by Abū Ya'la in ((Al-Musnad)) 6/402.

3- Abū Zaid 'Umar bin Shabah, it was reported by At-Ṭabarī in ((Jāmi' al-Bayān)) 29/42.

4- Muḥammad bin Al- Ḥusayn Al-Ḥasani, as it was reported by Al- Bayhaqī in ((al-Asmā' wa-al-ṣifāt)) 2/187.

- Furthermore, it was reported by As-Suyuti in ((al-Durr al-manthūr)) 6/397 and attributed it to Ibn Al-Mundhir, Ibn Mardawayh, and Ibn 'Asaker.

[3218] Abū Muḥammad ʿAbdullāh bin (Muḥammad bin ʿAbdullāh) Al-Roumi reported to us during my reading to him in his mosque on Saturday for the remaining four of Dhul-Hijjah in the year three hundred and eighty-six, on the authority of Abū Al-ʿAbbās Muḥammad bin Isḥāq Al-Sarraj, on the authority of Zuhair bin Muḥammad, on the authority of Quraysh bin Ḥayyān Al-ʿAjli, on the authority of Bakr bin Wael, on the authority of Al-Zuhri, on the authority of

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- I found the followimg views of the scholars regarding the hadith:

1- Imam Abū Bakr Al- Bayhaqī in ((al-Asmāʾ wa-al-ṣifāt)) 2/188, said: Ruh bin Jinnah exclusively reported it, and he is from Ash-sham who used to report munkar (denounced) hadiths, and the mawlas of ʿUmar bin Abdul Aziz were many.

2- Al-Hafiz Ibn Kathīr, in ((Interpretation of the Great Qurʾan)) 14/100, said: it includes mubham (vague) transmitter, so Allah knows best.

3- Al-Hafiz Abū Bakr Al-Haythami, in ((Mujamaʾ Az-Zawaed)) 7/128, said: It was reported by Abū Yaʾla, and it includes Rawh bin Jinnah, whom was authenticated by Dahim. Al-Nasaʾi also said: He is not authenticated, and the rest of his transmitters are trustworthy.

4- Al-Hafiz Ibn Hajar in ((Fath Al-Bari)) 8/664, said: it was reported by Abū Yaʾla with daʾif (weak) chain of transmitters.

5- Al-Hafiz Al-Busiri, as quoted by the author of the critical edition of ((Al-Matalib Al-Aaliyah)) by Ibn Hajar 15/380, said: Its transmitters are trustworthy.

6- Al-Albani in ((Silsilat Al-Ahadith Al-Daʾifah)) (1339), said: Munkar (denounced), and its chain of transmission is very weak. The mawla of ʿUmar bin Abdul Aziz is majhūl (unknown). As for Ruh bin Jinnah, Ibn Hajar said: he is daʾif weak and Ibn Ḥibbān accused him.

- I said: to sum up, the hadith is at least daʾif (weak) in case that it is not munkar (denounced) as mentioned by Albani, and Allah knows best.
- As for the view of Al-Hafiz Al-Haythami, there are two points:
- The first: he said: it was authenticated by Dahim, who was not supported.
- I said: he missed the view of Al-Nasaʾi, as he said: He is not supported as I authenticated him.
- The second: He said: Its transmitters are trustworthy.
- As for this point, Al-Haythami did Tashif (when a transmitter expressed a text on his own words, depening on his reading from a paper, since he did not hear it, then he altered it) which stated in ((Al-Musnad)) by Abi Yaʾla. Its chain of transmission includes: Abū Saʾid Rawh bin Jinnah, the mawla of ʿUmar bin Abdul Aziz, on the authority of Abi Burdah. When Al-Haythami ended presenting its views about Rawh based on the fact that he was the mawla of ʿUmar, the rest of the transmitters are trustworthy, so he said: the rest of its transmitters are trustworthy.
- This is the excuse of Hafiz Al-Haythami, and Allah knows best.

Abū ʿAbdullāh Al-Aghar, on the authority of Abū Huraira, he said: We asked, O Messenger of Allah, shall we see our Lord, the Exalted, on the Day of Resurrection? He said: ((Do you feel any trouble in seeing the sun at noon when it is not in the cloud?)) They said: No. He asked: ((Do you feel any trouble in seeing the moon on the night when it is full and not in the cloud?)) They replied: No. He said: ((So you will see Him (your Lord) on the Day of Resurrection similarly Allah will gather the first and the last and say, ʿWhoever used to worship anything should follow these things that they used to worship, so they go and follow them until they throw them into Hell. And then only this nation (i.e., Muslims) will remain, including their hypocrites. Then, it will be said to them: People are gone and you still remind here, and they say: We have a Lord whom we have not seen yet, he said: He says: Do you know Him? They say: there is a sign between us and Him by which you will recognize Him. Then the things would be laid bare, they will fall in prostration except some people whose backs will remain like the butts of the cows; they want to prostrate, but they cannot.)) (1)

(1) **[3218] The assessment of the reliability of the chain of transmitters:**

- Its transmitters are trustworthy, except for the sheikh of the compiler, about whom no jarh or taʾdil was rwaised (no criticism or praise was rasied about him) did, and Bakr bin Wael is Saduq (trustfull).

The authentication of Hadith:

- It was reported by other than Abū ʿAbdullāh Al-Aghar as it was also reported on the authority of Abū Hurairah by four transmitters:
- The first: Saʾid bin Al-Musayyib: it was reported by two transmitters on his authority:

1- Muḥammad bin Shihab Az-Zuhri:

- It was reported by ʿAbd-al-Rāziq in ((Jamiʿ Muʾammar)) 11/407, and on his authority, it was reported by Al-Bukhārī, the book of To make the Heart Tender (Ar-Riqaq), Chapter: As-Sirat is a bridge across the Hell (6573), Aḥmad in ((Al-Musnad)) 2/275 (7717), 533 (10906), Al-Ajuri in ((Sharia)) 2/1003, and Al-Baghawī in ((Sharh Al-Sunna)) 15/172; All of them reported on the authority of ʿAbd-al-Rāziq on the authority of Muʾammar bin Rashid.
- It was reported by Al-Nasaʾi in ((al-Sunan al-Kubrá)) 4/419, and on the authority of, Al- Bayhaqī reported it in ((al-Asmāʾ wa-al-ṣifāt)) 2/385 with the narration of Saʾid bin Abdul Aziz; both of them reported it on the authority of Al-Zuhri.

2- Ḥasan bin ʿAttia:

- It was reported by At-Tirmidhī, Book of the description of Paradise, Chapter: What Has Been Related About the Description of the Trees of Paradise (2549), Ibn Majah,

[3219] Imam Abū Isḥāq Ibrāhīm bin Muḥammad bin Ibrāhīm reported to

Book of Zuhd, Chapter: Description of Paradise (4336), and Ibn Abi ʿĀṣim (pg. 258) with the narration of Abdul Hamid bin Habib bin Abi Al-Ashrin.

- It was reported by Ibn Abi ʿĀṣim in ((Al-Sunnah)) (pg. 260), and Al-Aajri in ((al-Sharīʿah)) 2/1004-1005 with the narration of Suwayd bin Abdul Aziz, both of them on the authority of Abi ʿAmr Al-Awzaʾi on the authority of Ḥasan.
- Al-Tirmidhī said: it is gharib (unusual)), I did not find it except that chain of transmission.
- I said: its defect is that Abdul-Hamid and Suwayda are debatable.
- The second: ʿAta bin Yazid Al-Laithi:
- Al-Zuhri narrated it on his authority, and a group of transmitters narrated it on the authority of Al-Zuhri:

1- Ibrāhīm bin Saʾd:

- It was reported by Al-Bukhārī, Book of Oneness, Uniqueness of Allah (Tawheed), Chapter: "Some faces that Day shall be Nadirah. Looking at their Lord." (7437), Muslim, Book of Faith, Chapter: Knowing about the seeing (182), At-Tayalisi in ((Al-Musnad)) (314), Abū Yaʾla in ((Al-Musnad)) 11/241, Ibn Abi ʿĀṣim in ((Al-Sunnah)) (p. 197), ʿAbdullāh bin Aḥmad in ((Al-Sunnah)) 1/237-238, Ibn Khuzaimah in ((Al- Tawḥīd)) 1/426, Ibn Ḥibbān in ((sahih)) and in ((Al- Iḥsān)) 16/450, and Ibn Mandah in ((Al-Iman)) 2/784-787 with the narration reported on the authority of Ibrāhīm.

2- Muḥammad bin Al-Walid Az-Zubaidi:

- It was reported by Ibn Abi ʿĀṣim in ((Al-Sunnah)) (pp. 197, 209) with the narration of Baqiyyah bin Al-Walid, and Ibn Mandah in ((Al-Iman)) 2/787 with the narration of Yahya bin Hamzah, both of them reported it on the authority of Az-Zubaidi. Its chain of transmission is good, according to Al-Albani in "Zilal Al-Jannah" (454).

3- Muʾammar bin Rashid Al-Basri:

- It was reported by Ibn Abi ʿĀṣim in ((Sunnah)) (p. 198), ʿAbdullāh bin Aḥmad in ((Sunnah)) 1/238, Al-Agri in ((Sharia)) 2/1003, Ibn Mandah in ((Al-Eman)) 2/ 787, and Ibn Ḥibbān in ((Sahihah)) and in ((Al- Iḥsān)) 16/450; all of them reported it on the authority of ʿAbd-al-Rāziq Al-Sanaʾani.
- It was reported by Ibn Mandah in ((Al-Iman)) 2/788 with the narration of Hammad bin Zaid.
- It was reported by Al-Ajri in ((al-Sharīʿah)) 2/1004, and Ibn Mandah in ((Al-Iman)) 2/789 with the narration of Muḥammad bin Thawr; the three reported it on the authority of Muʾammar.

- it was also reported with another narration combines the two previous chains of transmission:

- It was reported by Al-Bukhārī, The Book of To make the Heart Tender (Ar-Riqaq), Chapter: As-Sirat is a bridge across the Hell (6573), Muslim, Book of Faith, Chapter: Knowing about the seeing (182), Ibn Abi ʿĀṣim in ((Sunnah)) (p. 198), Ibn Khuzaymah in ((Tawḥīd)) 1/425, Ibn Mandah in ((Al-Iman)) 2/789, and Al-

us during a reading to him in Jumada al-Akhira in the year three hundred and

Baghawī in ((Sharh Al-Sunnah)) 15/173 with the narration of Shuaib bin Abi Hamzah on the authority of Az-Zuhri, on the authority of Sa'id bin Al-Musayyib, and 'Ata bin Yazid Al-Laithi all on the authority of Abū Hurairah.

- The third: Abū Ṣāliḥ Al-Samman: Three transmitters narrated it on his authority:
- 1- Suhail bin Abi Ṣāliḥ:
- It was reported by Muslim, Book of uhd and Softening of Hearts (2968), Abū Dāwūd, Model Behavior of the Prophet (Kitab Al-Sunnah), Chapter: The Vision Of Allah (4730), Ibn Abi 'Āṣim in ((Sunnah)) (p. 194), Abū Ya'la in ((Al-Musnad)) 6/138, 'Abdullāh bin Aḥmad in ((Sunnah)) 1/232, 234, Ibn Khuzaymah in ((Al- Tawḥīd)) 1/417, 419, Ibn Ḥibbān in ((Sahih)) and in ((Al- Iḥsān)) 16/478, 499, Al-Agri in ((Sharia)) 2/1002, and Ibn Mandah in ((Al-Iman)) 2/791; all of them reported on the authority of Sufyan bin 'Uyaynah, on the authority of Suhail bin Abi Ṣāliḥ, on the authority of his father.

2- Al''msh:

- It was reported by At-Tirmidhī, The Book of the description of Paradise, Chapter: What Has Been Related About Seeing the Lord, Blessed and Exalted (2554), Ibn Majah the book of the Sunnah, Chapter: Concerning what the Jahmiyyah denied (i.e., seeing Allah in the Hereafter, etc.) (178), Ibn Abi 'Āṣim in ((Sunnah)) (p. 193), 'Abdullāh bin Aḥmad in ((Sunnah)) 1/235, and Ibn Mandah in ((Al-Iman)) 2/795 all of them reported it on the authority of Yahya bin 'Issa.
- It was also reported by Ibn Mandah in ((Al-Iman)) 2/793-794 with the narration of Al- Ḥusayn bin Waqid, Sa'd bin Al-Salt and 'Abdullāh bin Idris.
- The four transmitters reported on the authority of Al''msh.
- At-Tirmidhī said: Ḥasan (good) Sahih (authentic) Gharib (unusual).
- I said: it was reported by Ibn Idris on the authority of Al-A'mash, on the authority of Abi Ṣāliḥ, on the authority of Abi Sa'id Al-Khudri.
- At-Tirmidhī said: mahfūz (preserved), and the narration reported on the authority of Abū Ṣāliḥ on the authority of Abū Hurairah is more authentic.

3- Musa'b bin Muḥammad bin Sharhabil:

- It was reported by Ibn Abi 'Āṣim in ((Sunnah)) (p. 193), Ibn Khuzaymah in ((Al-Tawḥīd)) 1/416, and Ibn Mandah 2/795 with the narration of Wahib bin Khālid on the authority of Musa'b, and Musa'b is accepted.
- Fourth: 'Abd-al-Raḥmān the mawla Al-Harqa:
- It was reported by At-Tirmidhī, Book of the description of Paradise, Chapter: What Has Been Related About the Everlasting Life of the People of Paradise and the People of the Fire (2557) with the narration of Qutayba bin Sa'id.
- It was reported by Ibn Khuzaymah in ((Al- Tawḥīd)) 1/427, and Ibn Mandah in ((Al-Iman)) 2/796 with the narration of Sa'id bin Abi Maryam.
- It was reported by 'Abdullāh bin Aḥmad in ((Al-Sunnah)) 1/239 with the narration of Hafs bin Maysara, Musa'b Az-Zubayri, and Qutaiba bin Sa'id. The four transmitters reported it on the authority of Abdul-Aziz Al-Darawardi, on the authority of Al-'Ala bin 'Abd-al-Raḥmān, on the authority of his father.

ninety-two, on the authority of Abū Bakr Al-Shafi'i, on the authority of Abū Qlābh Al-Raqashi, on the authority of Abū ʿĀṣim Ad-Ḍaḥḥāk bin Mukhallad, on the authority of Ismail bin Rafi', on the authority of Muḥammad bin Ziyad, on the authority of Muḥammad bin Ka'b Al-Qurazi, on the authority of a man from the Ansar, on the authority of Abū Hurairah, he said: The Messenger of Allah (PBUH) said: **((Allah Almighty will settle the score in favor of the one whom the oppressor wronged till it will not remain any wrong with anyone, to the extent that He assigns the man who mixed the milk with water to separate them, and when that he will finish, one cries out to hear all of creation: Every people shall follow their gods and what they used to worship besides Allah, so there will be no one who worships anything besides Allah except that his gods will be represented before him. Then Allah Almighty makes an angel in the shape of ʿUzair, and Allah Almighty makes an angel in the shape of Jesus son of Mary, peace be upon him, so the first angel (ʿUzair) will be followed by Jews, and the other will be followed by Christians, then their gods throw them into the fire, as Allah says about them:** ﴿Had those idols been ˹true˺ gods, they would not have entered it. And they will be there forever.﴾ (Q.21:99) **the believers will remain, including the hypocrites, Allah said to them: People are gone, so follow your gods and what you used to worship, so they say: We have no god but Allah, and we used to worship no one else. Then Allah Almighty turns away from them as long as He wants, then He comes to them and says: O you, the people have gone, so follow your gods and what you used to worship.**

- At-Tirmidhī said: Ḥasan (good) Sahih (authentic).
- Afterwards: there are the narrations reported on the authority of Abū Hurairah, may Allah be pleased with him, and this hadith establishes the origins of the faith of Ahlu Sunnah Wal Jama'a, which is to prove that the servants will see their Lord, may He be glorified and exalted, in the Hereafter.
- It was proved by citing the hadiths reported by twenty-eight companions, which were classified as Mutawatir (successive).
- This is explained in details in ((Nazm Al-Muntharthir Min Mutawatir Hadith)) by Al-Katani (pp. 238-239), and the debate on this belief did not appear until after three hundred years of the honorable Prophet's migration, and he expanded the articles of difference in it, and Ibn Taymiyyah explained it in ((Majmu' Al Fatwas)) 6/487.

They will say: By Allah, we have no god but Allah, and we did not worship anyone else. Then, the things would be laid bare; His greatness becomes apparent to them, and they recognize their Lord, so they fall in prostrating upon their faces, but every hypocrite falls on his back, and Allah Almighty makes the powerful of them like the butts of cows, then the Sirat will be placed across Hell.)) (1)

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(1) **[3219] The assessment of the reliability of the chain of transmitters:**

- Its chain of transmission is very weak due to the following:

1- The anonymous transmitter mentioned between Al-Qurazi and Abū Huraira.

2- Muḥammad bin Ziyad who is Ath-Thaqafi, the Palestinian: majhūl Alhāl (unknown).

3- Isma'il bin Rafi' who is Al-Ansari: with bad memory.

4- Abū Qlābh Al-Raqashi: Saduq (trustful), but he might make mistakes, however, his memorization changed when he lived in Baghdad.

The authentication of Hadith:

- The hadith relies on Isma'il bin Rafi', on the authority of Muḥammad bin Yazid bin Abi Ziyad, on the authority of Muḥammad bin Ka'b Al-Qurazi, on the authority of a man from the Ansar, on the authority of Abū Hurairah on whose authority five transmitters reported it:

1- Abū ʿĀṣim Al-Nabil:

- It was reported by the compiler, and Al- Bayhaqī in ((al-Baʿth wa-al-Nushūr)) (p. 669) with the narration of Abi Qlābh Alrqāshy.
- It was reported by Abū ʿAlī Al-Mawsili in ((Al-Musnad Al-Kabir)), and in ((Al-Nihaya fi al-Fitn wa'l-Malahem)) by Ibn Kathīr 1/270, ((Fath Al-Bari)) by Ibn Hajar 11/368 on the authority of ʿAmr bin Ad-Ḍaḥḥāk.
- It was also reported by Abū Al-Sheikh in ((Al-A'azama)) 3/838 with the narration of Isḥāq bin Rahawayh.
- It was reported by At-Tabarani in ((Al-Ahadith At-Tiwal)) (p. 266) on the authority of Aḥmad bin Al-Ḥasan Al-Abli.
- The four abovementioned transmitters reported it on the authority of Abi ʿĀṣim, except that the narration of At-Tabarani did not include the anonymous man.

2- Makki bin Ibrāhīm:

- It was reported by Abū Al-Sheikh in ((Al-ʿAzma)) 3/839 with the narration of Yaqub bin Sufyan, and Al- Bayhaqī in ((Al-Ba'th and Al-Nushur)) (p. 668) with the narration of Isma'il bin Abi Kathīr, and he also reported it with the narration of Ibrāhīm bin Zuhair, the three transmitters reported on the authority of Makki, but the chain of transmission of Abi Sheikh did not include the anonymous man

3- Abdah bin Sulaymān:

- It was reported by Isḥāq bin Rahawayh, as in ((Al-Ba'th and Al-Nashr)) after Hadith No. (68), and ((Al-Nihayah fi Al-Fitan wa'l-Malahim)) by Ibn Kathīr 1/279.
- It was reported by Abū Al-Sheikh in ((AlA'zama)) 3/821 with the narration of Abi

[3220] ʿAqīl bin Muḥammad bin Aḥmad reported to us on the authority

Ḥātim bin Abi Al-Farafsa.

- Both of them reported it on the authority of Abdah, except that the chain of transmission of Abi Al-Sheikh did not include the anonymous man.

4- ʿAbd-al-Raḥmān Al-Muharbi:

- It was reported by At-Ṭabarī in ((Jāmiʿ al-Bayān)) 29/41 on the authority of Abi Kuraib on the authority of Al-Muharibi as it is mentioned briefly.

5- Al-Walid bin Muslim:

- It was mentioned by Abū Al-Hajjaj Al-Mizzi, as in ((l-Nihaayah fi Al-Fitn wa'l-Malahem)) by Ibn Kathīr 1/279. Ibn Kathīr said: the compiler clearly indicated it as well as the chains of transmitters of the authentic hadiths which supported it.
- It was also reported by Abū Musa Al-Madini in Al-Matwalat, ʿAbd bin Hamid and ʿAlī bin Ma'bad in the book ((Obedience and Disobedience)) as in ((Al-Nihaaya fi Al-Fitan wa Al-Malahem)) by Ibn Kathīr 1/278, ((Fath Al-Bari)) by Ibn Hajar 11/ 368.
- All of them reported it with the narration of Isma'il. It includes two defedcts:
- The first: its chain of transmission is interrupted, as it was sometimes reported by Al-Qurazi on the authority of a man, on the authority of Abū Hurairah, and sometimes it was reported by Al-Qurazi, on the authority of Abū Hurairah. Another times, it was reported by an anonymous man and Muḥammad on the authority of Abū Hurairah…etc.
- This defect was stated by Al-Hafiz Ibn Kathīr in ((Al-Nihaayah fi Al-Fitn wa'l-Malahem)) 1/279, Al-Hafiz Ibn Hajar in ((Fath Al-Bari)) 11/368 and others.
- The second: its text contains munkar (denounced) terms. Likewise, it was stated by Al-Hafiz Ibn Kathīr in ((Interpretation of the Great Qur'an)) 6/92, and in ((Al-Nihaya fi Al-Fitn wa'l-Malahem)) 1/278. Further, Ismail bin Rafi', the storyteller of the people of Medina, was its defedct; though he was not one of the fabricators, he reported it with separate chains of transmission, then he stated it as one narration, so it became disputable and munkar (denounced), such as Al-Hafiz Ibn Kathīr stated in ((Al-Nihaya fi Al-Fitn wa'l-Malahem)).
- A group of scholars has stated that it is da'if (weak), including:

1- Imam Aḥmad in, as in ((Tahdhib Al-Tahdhib)) by Ibn Hajar 3/734 He said: Its narrators were not known.

2- Imam Al-Bukhārī in ((Al-Tarikh Al-Kabir)) 1/18 He said: Mursal (incomplete), and it is not authentic.

3- Al-Hafiz Abd Al-Haqq Al-Ishbili, as in ((Fath Al-Bari)) by Ibn Hajar 11/368.

4- Al-Hafiz Al- Dhahabī in ((Mīzān al-iʿtidāl)) 4/67 He said: It is not authentic.

5-Al-Hafiz Ibn Kathīr in ((Interpretation of the Great Qur'an)) 6/92 He said: A famous hadith, and it is very gharib (very strange), and its context is very gharib (very strange) as well. In the end, it is the same as the previous statements.

6- Al-Hafiz Al- Bayhaqī as in ((Fath Al-Bari)) 11/369.

7- Al-Hafiz bin Hajar in ((Fath Al-Bari)) 11/368 He said: It relies on Isma'il bin Rafi', and its chain of transmission was interrupted as well as it is da'if (weak).

of Aba Al-Faraj Al-Baghdadi, on the authority of Abi J'afar - Al-Ṭabarī- Muḥammad bin ʿAbdullāh bin Abd Al-Hakam, on the authority of Ubayy, and Shu'aib bin Al-Layth, on the authority of Al-Layth, Khālid bin Yazīd, on the authority of Ibn Abi Hilal.

[3221] Abū Ja'far said: Musa bin ʿAbd-al-Raḥmān Al-Masruqi, on the authority of Ja'far bin ʿAwn, on the authority of Hisham bin Sa'd, on the authority of Zaid bin Aslam, on the authority of ʿAṭā' bin Yasar, on the authority of Abū Sa'īd Al-Khudri, he said: The Messenger of Allah (PBUH) said: ((on the Day of Resurrection, Somebody will then announce, 'Let every nation follow what they used to worship.' So the companions of the cross will go with their cross, and the idolaters (will go) with their idols, and the companions of every god (false deities) (will go) with their god. No one will remain who worshiped an idol, or other deities, but they will be gone until they will fall down in Hell. When there remain only those who used to worship Allah (Alone), both the obedient ones, the mischievous ones and the remaining party of the people of the Scripture; they will be gathered unto Hell (Fire) which will look like a

8- Al-Albani, in his commentary on ((Explanation of Al-Aqidah At-Tahawiyyah)) (p. 265) said: Its chain of transmission is da'if (weak).

- Although it was proved that the chin of transmission is da'if (weak) as previously mentioned, some scholars stated it is sahih (authentic), including:

1- Al-Hafiz Abū Musa Al-Madini, as in ((Al-Nihaayah fi Al-Fitn wa'l-Malahim)) by Ibn Kathīr 1/279, where he said: This hadith, even if there are those who disputed about its chain of transmission, in general its meaning was reported with different and authenticated chains of transmitters.

2-Al-Qadi Abū Bakr Ibn Al-Arabi in ((Siraj Al-Muraidin)), as in ((Al-Tadkirah fi Ahwal Al-Mawt wa'l-Akhirah)) by Abi ʿAbdullāh Al-Qurtubi (p. 194), ((Fath Al-Bari)) by Ibn Hajar 11/369.

3- Abū ʿAbdullāh Al-Qurtubi in ((At-Tazkirah)) (p. 194).

4- Al-Hafiz Magalata as in ((Fath Al-Bari)) 11/368.

- To sum up: this chain of transmission of the hadith and its text is da'if (weak) and cannot be proven under any circumstances, but many of its utterances have been proved and stated in separate hadiths, which were collected by Al-Walid bin Muslim, Abū Musa Al-Madini, as previously mentioned, and Al-Hafiz Ibn Kathīr in a separate part, as mentioned in ((Al-Nihaaya fi gharib Al-Hadith and Athar)) by Ibn Al-Athir 1/278, and this hadith is known as the long hadith of sur)trumpet(.

mirage whose different sides will be destroying each other. Then, the Jews will be called upon and it will be said to them, 'Who do you use to worship?' They will say, 'We used to worship Ezra, the son of Allah. It will be said to them, 'You are liars, for Allah has never taken anyone as a wife or a son. What do you want now?' They will say, 'O our Lord! We are thirsty, so give us something to drink.' They will be directed and addressed thus, 'Will you drink'? Then, they will fall into the Fire. Afterwards, Afterwards the Christians will be called upon and it will be said to them, 'Who do you use to worship?' They will say, 'We used to worship Jesus, the son of Allah.' It will be said to them, 'You are liars, for Allah has never taken anyone as a wife or a son,' Then it will be said to them, 'What do you want?' 'O our Lord! We are thirsty, so give us something to drink.' They will be directed and addressed thus, 'Will you drink'? Then, they will fall into the Fire.

When there remain (in the gathering) none but those who used to worship Allah (Alone, the real Lord of the Worlds) whether they were obedient or disobedient, (Allah) the Lord of the worlds will come to them in a shape nearest to the picture they had in their minds about Him. It will be said, 'What are you waiting for? 'Every nation have followed what they used to worship, while you are still remain. No one will talk to Him except the prophets, saying: every nation have followed what they used to worship, and we are waiting our Lord Whom we used to worship. Allah will say, 'I am your Lord" They will say: We take refuge with Allah from you. He said: Is there any sign between you and Him by which you will recognize Him? They would say: Yes. And the things would be laid bare. Those who used to prostrate themselves before God of their own accord would be permitted by God to prostrate themselves. But there would remain none who used to prostrate out of fear (of people) and ostentation but Allah would make his back as one piece, and whenever he would attempt to prostrate he would fall on his back. Then they would raise their heads and He would assume the Form in which they had seen Him the first time and would say: I am your Lord. They would

say: You are our Lord (three times). (1)

(1) [3220-3221] The assessment of the reliability of the chain of transmitters:
- It includes the sheikh of the compiler who was not found, and Ibn Abi Hilal was truthful, yet As-Saji narrated on the authority of Aḥmad that he was confused, except that he was traced by Hisham bin Sa'd Al-Madani who was truthful yet oblivious, and he narrated it on the authority of Zaid bin Aslam, and he is the most reliable narrator mentioned in the chain of transmission, according to Abū Dāwūd. Perhaps the imam Muslim, when he classified the hadith as Sahih (authentic), he put that issue into his consideration, and Allah knows best.

The authentication of Hadith:

- The hadith relies on Zaid bin Aslam, on the authority of 'Ata bin Yasar, on the authority of Abū Sa'id Al-Khudri.
- It was reported on the authority of Zayd by four transmitters:

1- Sa'id bin Abi Hilal Al-Laithi:

- It was reported by Al-Bukhārī in the Book of Oneness, Uniqueness of Allah (Tawheed), Chapter: "Some faces that Day shall be Nadirah. Looking at their Lord." (7439), Ibn Mandah in ((Al-Iman)) 2/800, and Al- Bayhaqī in ((The Names and Attributes)) 2/180 with the narration of Yahya bin Bakir.
- It was also reported by Al-Bukhārī in the Book of Prophetic Commentary on the Qur'an (Tafseer of the Prophet (pbuh)), chapter: "(Remember) the Day when the Shin shalt be laid bare..." (4919) with the narration of Adam bin Abi Iyas.
- It was reported by Muslim, Book of Faith, Chapter: Knowing about the seeing (183), and Ibn Ḥibbān in ((Sahihah)) as in ((Al- Iḥsān)) 16/377, and Al-Ajiri in ((al-Sharī'ah)) 2/1007 with the narration of Issa bin Hammad.
- It was also reported by Al-Ṭabarī in ((Jāmi' al-Bayān)) 29/41, and the compiler with the narration of Shu'aib bin Al-Layth, and 'Abdullāh bin Abdul-Hakam; the five transmitters reported it on the authority of Al-Layth bin Sa'd, on the authority of Khālid bin Yazid, on the authority of Sa'id bin Abi Hilal.

2- Hisham bin Sa'd Al-Madani:

- It was reporte by Muslim, Book of Faith (183), Ibn Khuzaymah in ((Al- Tawḥīd)) 1/377, 423, 'Abdullāh bin Aḥmad in ((Al-Sunnah)) 1/237, and At-Ṭabarī in ((Jāmi' al-Bayān)) 29/41, depending on his chain of transmission, the compiler reported it, and Al- Ḥākim in ((Al-Mustadrak)) 4/582, all of them reported on the authority of Ja'far bin Awn Al-Makhzumi, on the authority of Hisham bin Sa'd.

3- Hafs bin Maysara:

- It was reported by Al-Bukhārī, Book of Prophetic Commentary on the Qur'an (Tafseer of the Prophet (pbuh)), Chapter: "Surely! Allah wrongs not even of the weight of an atom (or a small ant)..." (V.4:40) (4581) with the narration of Muḥammad bin Abdul Aziz Al-Ramli, Muslim, Book of Faith (183), and Ibn Mandah in ((Faith)) 2/802 with the narration of Suwayd bin Sa'id, both of them reported it on the authority of Hafs bin Maysara.

[3222] upon the chain of transmission, Abū Ja'far Al-Ṭabarī reported to us on the authority of Abū Kurayb, on the authority of Abū Bakr, on the authority of Al-A'mash, on the authority of Al-Minhal, on the authority of Qais bin Sakan, he said: ʿAbdullāh bin Masūd narrated while he was with ʿUmar, he said: On the Day of Resurrection, people will stand before the

- 4- ʿAbd-al-Raḥmān bin Isḥāq:
- It was reported by Aḥmad in ((Al-Musnad)) 3/16 (11127), and Ibn Abi ʿĀṣim in ((Sunnah)) (p. 199), and Ibn Khuzaymah in ((Al- Tawḥīd)) 1/421 with the narration of Rab'i bin Aliyah, on the authority of ʿAbd-al-Raḥmān bin Isḥāq, and its chain of transmission is sahih (authentic), according to Al-Albani in ((ẓilal Aljanna)).
- It was reported on the authority of Abū Sa'id Al-Khudri with another chain of transmission, as previously referred to in the previous hadith of Abū Hurairah:
- It was reported by Aḥmad in ((Al-Musnad)) 3/16 (11123) with the narration of Abū Bakr bin ʿAyash, and Ibn Majah in The Book of the Sunnah, Chapter: Concerning what the Jahmiyyah denied (i.e., seeing Allah in the Hereafter, etc.) (179) with the narration of Yahya bin ʿIsa Al-Ramli, and Ibn Abi ʿĀṣim in ((Sunnah)) (Pg. 452), ʿAbdullāh bin Aḥmad in ((Al-Sunna)) 1/236, Al-Ajiri in ((Sharia)) 2/1008, and Ibn Mandah in ((Al-Iman)) 2/793 with the narration of ʿAbdullāh bin Idris.
- The three transmitters reported it on the authority of Al'ʿmsh, on the authority of Abi Ṣāliḥ, on the authority of Abi Sa'id Al-Khudri.
- However, this chain of transmission was defected by Imam At-Tirmidhī in the book the description of Paradise, Chapter: What Has Been Related About Seeing the Lord, Blessed and Exalted (2554), saying: ʿAbdullāh bin Idris narrated on the authority of Al-A'mash on the authority of Abi Ṣāliḥ on the authority of Abi Sa'id … and the hadith of Ibn Idris which was reported on the authority of Al-A'mash is not maḥfūz (preserved), meanwhile the hadith of Abū Ṣāliḥ which was reported on the authority of Abū Hurairah on the authority of the Prophet (PBUH) is more authentic.
- Al-Albani traced it in ((ẓilal Aljanna)) (452), saying the chain of transmission of Ibn Idris: is authentic according to the condition of the two sheikhs, yet At-Tirmidhī classified it as defected, and it does not make sense; Ibn Idris is trustworthy, and there is no objection to Abū Ṣāliḥ having two sheikhs, one of them is Abū Sa'id, and the other is Abū Huraira. Thus, he narrated it on the authority of both Abi Ṣāliḥ and Abi Huraira, as previously mentioned, and Ibn Idris narrated it on the authority of Al'ʿmsh on the authority of Abi Ṣāliḥ, on the authority of Abū Sa'id, as Ibn Idris did not exclusively reported it, therefore, each of the two chains of transmission was authenticated on the authority of Abū Ṣāliḥ, and praise be to Allah.
- To sum up: the hadith is proved and mutawatir (successive), as it was previously reported.

Lord of the Worlds for forty years, their eyes will stare ˹in horror at the sky, barefoot, naked, brimmed with sweat, and Allah will not speak to them for forty years, then one will call out: O people: your Lord created you, shaped you, and provided for you, then you worshiped other than Him? Is it just that each people shall follow what they used to follow? They said: Yes. He said: Then for each people what they used to worship besides God will be brought, and they will follow it until it throws them into Hell. Afterwards, the Muslims and the hypocrites will remain, and it will be said: Will you go, for the people have gone? They say: when our Lord comes to us. He said: do you recognize him? They said: If He said to us. At that moment, the things will be laid bare and He will appears to them, so all of them who used to worship Him will fall in prostration except the hypocrites remain unable to prostrate, as if there are skewers on their backs, so they are taken to Hell, but the others (believers) enter Paradise, as the Almighty says: ﴿and the wicked will be asked to prostrate, but they will not be able to do so,﴾ (1)

(1) **[3222] The assessment of the reliability of the chain of transmitters:**

- It includes the sheikh of the compiler who was not found, and Al-Minhal is truthful yet oblivious, and the rest of the transmitters are trustworthy.

The authentication of Hadith:

- It was reported on the authority of ʿAbdullāh bin Masud by four transmitters:

1- Qais bin Al-Sakan:

- It was reported by At-Ṭabarī in ((Jāmiʿ al-Bayān)) 29/39, and on his authority, the compiler reported it with the narration of Al-A'mash on the authority of Al-Minhal bin ʿAmr, on the authority of Qais.

2- Abū ʿUbeida bin ʿAbdullāh bin Masud:

- It was reported by At-Tabarani in ((Al-Mu'jam Al-Kabir)) 9/421, and Al-Lalka'i in ((Sharh Usul Al-I'tiqad)) 3/537 with the narration of Karaz bin Wabra, on the authority of Na'im bin Abi Hind, on the authority of Abi ʿUbaidah, on the authority of his father in a similar manner.
- Further, it is very weak; Al-Haythami said in ((Majma' Al-Zawa'id)) 10/343-344: Its chain of transmission includes Abd Al-A'la bin Abi Al-Masawer, and he is matrūk (discarded). As for Abū ʿUbaida, At-Tirmidhī, Abū Ḥātim, and Ibn Ḥibbān said: He did not hear anything from his father, so his transmission is interrupted.
- Then, it was reported on their authority with another chain of transmission:
- It was reported by Al-Ajri in ((al-Sharīʿah)) 2/1019 with the narration of Muḥammad bin Al-Ḥasan Al-Madani on the authority of Abdul-ʿAla bin Abi Al-Masawer on the authority

(Q.68:43): ﴿with eyes downcast, totally covered with disgrace…﴾ The believers will raise their heads while their faces are whiter than snow, on the contrast, the faces of the unbelievers and the hypocrites will be blacken.

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of Al-Minhal bin ʿAmr on the authority of Qais bin Al-Sakan and Abū ʿUbaidah, on the authority of ʿAbdullāh bin Masud in a similar manner, yet it is very weak, i.e. Abdel-A'la is matrūk (discarded), and Muḥammad bin Al-Ḥasan was accused of lying.

3- Masrūq bin Al-Ajda:

- It was reported by Ibn Khuzaymah in ((Al- Tawḥīd)) 2/583, At-Tabarani in ((Al-Mu'jam Al-Kabir)) 9/417, and Al- Ḥākim in ((Al-Mustadrak)) 4/589 with the narration of Abū Khālid Al-Dalani. Al-Tabarani also reported it 9/417 with the narration of Zaid bin Abi Anisa, on the authority of Al-Minhal bin ʿAmr, on the authority of Abi ʿUbaidah bin ʿAbdullāh bin Masūd, on the authority of Masrūq, on the authority of Ibn Masūd, in a similar manner.
- Al- Ḥākim said: Its transmitters are trustworthy. Al- Dhahabī said: I do not denounce it due to the quality of its chain of transmission, yet Abū Khālid is Shiite and hid narration is irregular.
- Al-Haythami said in ((Majmaʿ al-zawā'id)) 10/346: It was reported by At-Tabarani with various chains of transmission; one of which is sahih (authentic), other than Al-Dalani, and he is trustworthy.

4- Abū Al-Za'ra' ʿAbdullāh bin Hani':

- It was reported by Ibn Khuzaymah in ((Al- Tawḥīd)) 1/428 with the narration of Yahya Al-Qattan on the authority of Sufyan on the authority of Salama bin Kahil on the authority of Abi Al-Za'ra' on the authority of Ibn Masud, with a mawqūf (stopped) narration in a similar manner, and its chain of transmission is sahih (authentic).
- To sum up: some chains of transmission of the hadith reported by Ibn Masud are disputable, even if some were classified as weak, the origin of the Hadith is mutawatir (successive).
- I said: that issue must be clarified: the compiler, may Allah Almighty have mercy on him, cited texts related to His saying, the Most High: {⌜Beware of⌝ the Day the Shin ⌜of Allah⌝ will be bared} and debending on what has been metioned, he did not explicitly attributed "saq" to the Lord, may He be glorified and exalted, on the grounds that it is one of His sublime attributes, and it is not understood that he stated what is contrary to the scholars in general. To illustrate, Sheikh Al-Islam Ibn Taymiyyah, may Allah Almighty have mercy on him, said in ((Majmu' Al-Fatawa)) 6/394: I did not find them - i.e. the scholar - disputed – regarding the texts of the attributes - except in the likes of His saying, the Most High: {⌜Beware of⌝ the Day the Shin ⌜of Allah⌝ will be bared} Ibn ʿAbbās and a group of scholars narrated: it refers to an expression denoting the severity of the predicament during the reckoning and the requital on the Day of Resurrection.
- On the authority of Abi Sa'id and a group of scholars, they considered it in terms of attributes, based on the hadith narrated by Abū Sa'id in the Two Sahihs, there is no doubt that the apparent meaning of the Qur'an does not indicate that these are among the attributes. For it is said: "an sāq" not his sāq so, it is not undoubtedly one of the attributes.

﴿…For they were ˹always˺ called to prostrate ˹in the world˺ when they were fully capable ˹but they chose not to˺.﴾ : for they had indeed been summoned, in this world, to prostrate while they were yet sound, but they never used to do it, by the fact that they never performed prayer.

It means the prescribed prayer with the call to prayer and the iqama, Ibrāhīm Al-Taymi said.

They used to hear Hayy Ala Al-Falah (Come to success) but they did not answer, Sa'īd bin Jubair said.

By Allah, this verse was not revealed except for those who do not attend the Friday prayer, Ka'b Al-Ahbar said.

It was narrated that Al-Rabi' bin Khathim had paralysis, so he was dragging his legs to the mosque, and it was said to him: O Abū Yazid, stay at home for you have a license. He said: Whoever hears Hayy Ala Al-Falah (Come to success) shall answer even if he crawls.

It was said to Sa'īd bin Al-Musaiyab: Tariq wants to kill you, so do not attend. He said: Where is Allah's Mighty not destined for me!? It was said to him: stay at your house. He said: how could I hear Hayy Ala Al-Falah (Come to success) without answering?

(Q.68:44): ﴿So leave to Me ˹O Prophet˺ those who reject this message…﴾ leave Me [to deal] with those who deny this discourse— the Qur'ān, ﴿… We will gradually draw them to destruction in ways they cannot comprehend.﴾ : They were tortured on the day of Badr.

It was said: We will increase their deprivation and abandonment, and they will increase their disobedience and tyranny.

According to Sufyan Al-Thawry, We bestow blessings on them, and make them forget gratitude.

Al-Qanad said: We did not punish them at the time of their disobedience, so they would repent, but rather We delay their end, and We bestowed blessings upon them until they forgot the remembrance. They become apparently in the case of bestowing blessings, yet in fact they are drawn to destruction.

Al-Ḥasan said: how many people who are drawn to destruction by bestowing blessings to him, how many people who are tried (suffering from fitnah) by praising, and how many people who are deceived and arrogant by covering up their faults

(Q.68:45): ﴿I ˹only˺ delay their end for a while, but My planning is flawless.﴾

(Q.68:46): ﴿Or are you asking them for a reward ˹for the message˺ so that they are overburdened by debt?﴾

(Q.68:47): ﴿Or do they have access to ˹the Record in˺ the unseen, so they copy it ˹for all to see˺?﴾

(Q.68:48): ﴿So be patient with your Lord's decree, and do not be like ˹Jonah,˺ the Man of the Whale, who cried out ˹to Allah˺, in total distress.﴾ do not be like the one of the whale, in terms of impatience and haste — this is Jonah, peace be upon him — who called out, [who] supplicated his Lord, choking with grief, filled with anguish inside the belly of the whale.

(Q.68:49): ﴿Had he not been shown grace by his Lord Had he not been shown grace by his Lord, he would have certainly been cast onto the open ˹shore˺, still blameworthy.﴾ {tadārakathu}: recited with taa as mentioned in ʿAbdullāh's copy of the Qur'an. The verse means: Had it not been for a grace, a mercy, from his Lord that reached him, he would have surely been cast, out of the belly of the whale, onto a wilderness, a desolate land, while he was blameworthy — but he was shown mercy and was therefore cast out blameless.

(Q.68:50): ﴿Then his Lord chose him, making him one of the righteous.﴾

(Q.68:51): The disbelievers would almost cut you down with their eyes when they hear ˹you recite˺ the Reminder, and say, ﴿He is certainly a madman.﴾ That is because the infidels would almost throw him down with their looks (envies you), so a group of Quraysh looked at him and said: We have not seen like him, nor like his arguments.

It was said: The evil eye was common among banu Asad, to a great extent; when the fat camel and the fat cow pass by one of them, and he would examine it and then says: O slave-girl: take dirhams, and buy some meat of this, but at the same moment it suddenly falls, then it is slaughtered.

According to Al-Kalbi, a man from the Arabs would stay without eating for two or three days, then he would raise the side of his tent, when the camels would pass by, saying: I have not seen better camels or sheep than these. As soon as they passed, a group of them would fall, so the infidels asked this man to look at the Messenger of Allah (PBUH) with his envious eyes, so he chanted:

Your people used to see you as a master, and I thought that you are a master who is influenced by the eye

Therefore, Allah protected His messenger (PBUH), and He revealed: ﴿The disbelievers would almost cut you down with their eyes…﴾: the lam of {layuz'liqūnaka}is put instead of inna

Al-A'mash and 'Issa recited: {layuz'hiqūnaka}They would make you suffer, which is the recitation of Ibn Mas'ud, and Ibn 'Abbās , meaning: They would destroy you.

{layaz'liqūnaka}with fatha on the yaa, according to the reciters of Medina, while others recited it with dammah on the yaa; they are two way of pronunciation, as it is said {z'laqa, yazluqa, zalqan} and {Azlaqahu, yazliqhu, Iz'laqan}both share the same meaning (to cut you down with their eyes).

Commentators have different interpretations:

Ibn 'Abbās said: They would throw you down with their envious eyes {when they hear ˹you recite˺ the Reminder}. It was said: zalaqa for the arrow when it run.

Qtādh said: they would make you suffer

Mu'ammar said on the authority of Al-Kalbi: They would kill you

Ḥayyān said: They would divert you from conveying the message.

'Attia said: They would throw you down.

Al-Mu'raj said: they would destroy you.

Al-Nadr bin Shumail and Al-Akhfash said: They would look at you with envious eye.

Abd Al-Aziz bin Yahya said: They look at you with intense stare, frightening you with it, and showing enmity towards you.

As-Sadi said: They would infect you with their envious eyes.

Ibn Zayd said: They would harm you.

Ja'far said: They would eat you.

Al-Ḥasan and Ibn Kaysān said: They would kill you.

Likewise, it is said: He killed me with his envious eyes.

The poet said:

The eye arrows sharply throw you with its looks, meanwhile

The archer's arrows could not strike you

Another poet said:

They exchange, when they meet in an assembly, looks (with their envious eyes) that could throw you down.

Al-Ḥasan said: The cure of envious eye is to recite this verse.

((The influence of the evil eye is true, it makes a man enter into the grave (has the ability to kill), and it makes a camel enter a pot)), the prophet (PBUH) said.

(Q.68:52): ﴿But it is simply a reminder to the whole world.﴾

It refers to Muhammed (PBUH), and it was said: it is the Qur'ān.

sūrat l-ḥāqah (The Inevitable)

It is Meccan, and it consists of one thousand and eighty-four letters, two hundred and fifty-six words, and fifty-two verses.

[3223] Kamel bin Aḥmad reported to us on the authority of Muḥammad bin Matar, on the authority of Ibrāhīm bin Shurik, on the authority of Aḥmad bin Yūnus, on the authority of Salam bin Sulaym, on the authority of Hārūn bin Kathīr, on the authority of Zaid bin Aslam, on the authority of his father, on the authority of Abi Umamah Al-Bahili on the authority of Ubayy bin Ka'b, Allah be pleased with him, he said: The Messenger of Allah (PBUH) said: **((Whoever recites sūrat l-ḥāqah, he will have an easy reckoning)).** (1)

[3224] Abū Al-Ḥusayn Al-Khabbazi, the reciter reported to us on the authority of Abū Al-Sheikh Al-Hafiz, on the authority of Al-Ḥasan bin Muḥammad, on the authority of Abū Zara'a, on the authority of 'Amr bin 'Uthman, on the authority of Muḥammad bin Himyar, on the authority of Fadalah bin Shrek, on the authority of Abi Al-Zahriyyah, on the authority of Abū Hurairah, Allah be pleased with him, he said: I heard Messenger of Allah (PBUH) say: **((Whoever recites eleven verses of sūrat l-ḥāqah will be protected from the evil of the trial of the False Messiah, and whoever recites it (the whole chapter) will have a light (extends) from his head to his feet.))** (2)

In the name of Allah, the Most Gracious, the Most Merciful

(Q.69:1): ﴿The Inevitable Hour!﴾

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(1) **[3223] The assessment of the reliability of the chain of transmitters:**
- It is mawdu' (fabricated). It has been previously discussed several times.

(2) **[3224] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmission is da'if (weak): Fudalah bin Sharik is majhul (unknown), and no jarh or ta'dil was raised about Al-Ḥasan bin Muḥammad (no criticism or praise was raised about him).

The authentication of Hadith:
- It was reported by Al-Qurtubi in his book ((Jami`)) 18/257.

(Q.69:2): ﴿What is the Inevitable Hour?﴾

It refers to the Resurrection (The Inevitable Reality) it is called {al-ḥāqatu} because it is inevitably true, and it contains the facts of matters, in which all people will be rewarded for their deeds, as He said: ﴿But the decree of torment has come to pass against the disbelievers.﴾ (Q.39: 71).

Al-Kisai and Al-Mu'raj said: {al-ḥāqatu} means The Day of Truth. The Arabs say: you ran away, when you knew I will say the truth (al-ḥaq- al-ḥāqa, al-ḥiqa) – all of them means the truth-. There are the three ways of its pronunciation, in one sense.

{al-ḥāqatu} mentioned in the first verse, is nominative active participle, and its predicative is the following. However, it was said that {al-ḥāqatu} is nominative due to {al-ḥāqatu} which is mentioned in the second verse; the second one is equivalent to the first. To illustrate, it means: The Inevitable Reality, what is The Inevitable Reality? Likewise, it is zayed, who is zayed?

{al-ḥāqatu} which is mentioned in the second verse, is nominative due to {mā}, such as ﴿The Striking Disaster! What is the Striking Disaster?﴾ (Q. 101: 1 and 2), ﴿And the people of the right—how ˹blessed˺ will they be!﴾ (Q. 56:27), ﴿the people of the right, how ˹blessed˺ will they be﴾ (Q. 56:8), and the like.

(Q.69:3): ﴿And what will make you realize what the Inevitable Hour is?﴾

(Q.69:4): ﴿˹Both˺ Thamûd and 'Âd denied the Striking Disaster.﴾

It means the torment that befell them, about which their prophet warned them, so it attacked them and struck their hearts.

Ibn ʿAbbās , Allah be pleased with them both, said: it means the Resurrection.

(Q.69:5):﴿As for Thamûd, they were destroyed by an overwhelming blast﴾ they were destroyed by their transgression and rebelliousness; {lṭāghiyati} it is a verbal noun. However, it is said that {lṭāghiyati} is adjective, as Mujāhid and Ibn Zaid said. The following verse is cited as a proof: ﴿Thamûd rejected ˹the truth˺ out of arrogance﴾ (Q.91: 11)

It means: by the [overwhelming] Roar, an excessively severe cry which destroyed them, Qtādh said.

(Q.69:6): ﴿And as for ʾÂd, they were destroyed by a furious, bitter wind﴾ they were destroyed by a deafening, intensely clamorous, violent wind which was powerful and severe in its assault upon ʿĀd, despite their power and might.

[3225] Al-Ḥusayn Bin Muḥammad reported to us on the authority of Aḥmad bin Jaʾfar bin Hamdan, on the authority of Muḥammad bin Hamdan bin Sufyan, on the authority of Abū Zaraʾa Ar-Razi, on the authority of Al-Muʾafi bin Sulaymān Al-Harrani, on the authority of Musa bin Ain, on the authority of Sufyan, on the authority of Musa bin Al-Musaiyab, on the authority of Shahr bin Hawshab, on the authority of Ibn ʿAbbās , Allah be pleased with them both, he said: The Messenger of Allah (PBUH) said: **((Allah Almighty did not send a gust of wind except with a measure, nor a drop of rain except with a measure, except on the day of ʿĀd, and the day of Noah (Noah's Flood). On the day of Noah, the water overwhelmed, thus the treasurers had no way of it. Then he recited:** ﴿Indeed, when the floodwater had overflowed, We carried you1 in the floating Ark ⌜with Noah⌝,﴾ (Q. 69:11) on the day of ʿĀd, the wind was furious and bitter, to the extent that, the treasurers had no way of it. Then he recited:﴾ they were destroyed by a furious, bitter wind﴾. (1)

(1) **[3225] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmission is Ḥasan (good).

The authentication of Hadith:
- The hadith includes Sufyan Ath-Thawri who was disputable; whether his transmission is marfu' (raised) or mawquf (stopped).
- It was reported by Abū Al-Sheikh in ((Al-ʿAzama)) 4/1306-1307, Abū Naʾim in ((Hilyat Al-Awliyaa)) 6/65, and Al-the compiler, and Ibn Mardawayh, as in ((Tārīkh al-aḥādīth wa-āthār al-Kashshāf)) by Al-Zailaʾi 4/83 with the narration of Musa bin ʿAyin, on the authority of Ath-Thawri, with marfu' (raised) chain of transmission. It was also reported by At-Ṭabarī in "Jami' Al-Bayan" 29/50 with the narration of Mahran, and Abū Naʾim in "Hilyat Al-Awliya" 6/65 with the narration of Al-Faryabi. Both of them reported on the authority of Sufyan Ath-Thawri.
- Al-Hafiz Abū Naʾim said after the authentication of Hadith has been mentioned: It was exclusively narrated by Musa bin ʿAyan on the authority of Sufyan, and it was narrated by more than one with Mawquf (stopped) chain of transmission.
- I said: the majority of the scholars agreed that it is mawquf (stooped), likewise Abū Naʾim said.

(Q.69:7): ﴿which Allah unleashed on them…﴾ He sent and forced it upon them. At-tskhīir means: the use of a thing with power. ﴿…non-stop for seven nights and eight days…﴾: These are the days that the Arabs called: the days of "the old woman", for the wind is cold and furious, Wahb said. Rather, these days were attributed to the old woman because there was an old woman entered a tent, and the wind followed and killed her on the eighth day of the torment, then the torment ceased on the eighth day.

It was said: It was called the days of the old woman, because it came at the end of the winter. It also has common names as well.

[3226] Aḥmad bin Muḥammad bin Youssef reported to us on the authority of Muḥammad bin Taher bin Al-Wazir on the authority of Abū Al-Ḥasan Muḥammad bin Muḥammad bin Yahya Al-Saffar, on the authority of Muḥammad bin Qāsim bin Bashar, on the authority of Aḥmad bin Yahya Tha'lab, he said: a poet described the days old woman, saying:

Winter has struck our old woman by seven short days of the month

when these days passed by our old woman, leaving sand and lint, such as the commandant and the commanded who is extinguishing the embers, winter ran away, it (summers) comes, and the embers will be burnt. (1)

(1) **[3226] The assessment of the reliability of the chain of transmitters:**
- It includes the sheikh of the complier about whom no jarh or ta'dil was raised (no criticism or praise was raised about him), and Muḥammad bin Taher was defamed.

The authentication of Hadith:
- The poetic verses were mentioned by Ibn Jamil Al-Sidawi in his book ((Mu'jam Ash-Shūkh)) (pg. 219) with the narration of Ibrāhīm bin Sam'an on the authority of Abi Khalifa Al-Jamahi on the authority of some poets, so he mentioned them.
- The scholars disputed about the poet who composed these poetic verses:
- 1- It was said they were composed by 'Amr bin Ahmar, and they were mentioned in the appendix of his ((poetical works)) (pg. 184) as in ((Al-Mu'jm Al-Mufassal)) by Emile Yaq'ub 3/463.
- 2- Ibn Berri said: These poetic verses are not composed by Ibn Ahmar, but rather they were of Abū Shibl Al-Arabi, according to that was mentioned by Tha'lab on the authority of Ibn Al-'Arabi. ((Lisan Al-Arab)) by Ibn Manzur 5/2818 ('Ajaz).
- Furthermore, they were mentioned in ((Lisan Al-Arab)) by Ibn Manzūr 7/3875 (Kasa'); Al-Asma'i composed them for Abū Shibl Al-Arabi.

The eighth day called: Al-Mukfa' Al-Za'an (the departed)

{ḥusūman} means successively, Ibn ʿAbbās , Allah be pleased with them both, said.

It is sequentially without a break, Mujāhid and Qtādh said. Based on this meaning, it is derived from inhsama or hasm elkay; one cauterizing a wound', time and again until it [the blood] has been cut off.

It means: always, Qtādhand al-Kalbi said.

It means: complete, it did not fade away from them until it totally destroyed them, Ad-Ḍaḥḥāk said.

ʿAttia stated: It is ominous, as if the wind has prevented the good for the people. Al-Khalil said: the wind has utterly uprooted them.

Hasmmeans:tocut,andtoprevent,aswellasHasmincludes:tocurethedisease, and to wean. Yaman and Al-Nadr bin Shumail said: He defeated them, cut them off and destroyed them. {ḥusūman} is accusative due to being circumstantial phrase. ﴿…so that you would have seen its people lying dead like trunks of uprooted palm trees﴾: you might have seen the people therein lying prostrate, lying dead on the ground, as if they were the hollow, collapsed, trunks of palm-trees.

(Q.69:8): ﴿Do you see any of them left alive?﴾ any one remaining?' No!

(Q.69:9): ﴿Also, Pharaoh and those before him, and ˹the people of˺ the overturned cities ˹of Lot˺ indulged in sin,﴾

Abū ʿAmr, Al-Ḥasan, Al-Sulami, Al-Jahdari, Al- Kisā'ī, and Ya'qub recited {qibalahu} with kasra on the Qaf and fatha on the Ba', which means: his soldiers and followers who was with him, according to Abū ʿUbaid and Abū Ḥātim, based on the recitation of ʿAbdullāh and Ubayy ibn Ka'b, Allah

- They were mentioned in in ((Lisan Al-Arab)) by Ibn Manzūr 7/4351 (Najr), he mentioned the last poetic verse but he did not attribute it.
- The last poetic verse: it (summer) comes from An-Najar, i.e. (An-Najar) is the bridge, according to Ibn sayida.
- Al-Qurtubi mentioned it in ((Al-Jami' Li Ahkam Al-Qur'an)) 18/260 and attributed it to Ibn Ahmar; (Kasa'): the severity of the predicament, and the old woman.

be pleased with them both: (and those who was with him). Abū Musa Al-Ash'ari, Allah be pleased with him, recited (on his own).

{waman qablahu}is recited with the fatha on the qa and sūkūn on the ba, according to other reciters. Thus, it means those disbelieving communities who came before him.

{wal-mu'tafikātu}(and the overturned cities): is recited with alf by the majority of the reciters, while Al-Ḥasan recited it without alf.

(indulged in sin) : means disbelief.

(Q.69:10): ﴿each disobeying their Lord's messenger, so He seized them with a crushing grip.﴾ so He seized them with a devastating blow, one surpassing others in its severity.

Ibn ʿAbbās, Allah be pleased with them both, said: a severe blow. It was also said: It is more severe than the torment of nations.

(Q.69:11): ﴿Indeed, when the floodwater had overflowed, We carried you1 in the floating Ark ⌜with Noah⌝﴾ the water rose high above all things including mountains. The water became fifteen cubits above everything is, Qtādh said.

(Q.69:12): ﴿so that We may make this a reminder to you, and that attentive ears may grasp it.﴾ We might make it a reminder, and a lesson. {wataʿiyahā} recited with sūkūn on the ein, according to Talha bin Masrif, as mentioned in his saying: ﴿…Show us our rituals…﴾ (Q.2: 128) it is differed about the recitation on the authority of ʿĀṣim, and Ibn Kathīr. However, it is not sound recitation.

«that attentive ears may grasp it»: receptive ears, [ears] which remember what they hear, might remember it.

[3227] Ibn Fnjwyh reported to us on the authority of Ibn Ḥayyān, on the authority of Isḥāq bin Muḥammad, on the authority of Ubayy, on the authority of Ibrāhīm bin ʿIsa, on the authority of ʿAlī bin ʿAlī, on the authority of Abū Hamzah Al-Thamali, on the authority of ʿAbdullāh bin Ḥasan, he said: When this verse was revealed: {and that attentive ears may grasp it} The Messenger of Allah (PBUH): ((I asked Allah Almighty to make it your ear, O Ali)), Ali,

Allah be pleased with him, said: after this verse revealed I did not and in fact could not forget anything. (1)

[3228] Ibn Fanjawiyah reported to us on the authority of Ibn Habash Al-Muqri, on the authority of Abū al- Qāsim ibn Al-Fadl, on the authority of Muḥammad ibn Ghalib ibn Ḥarb, on the authority of Bishr ibn Adam, on the authority of ʿAbdullāh ibn Al-Zubayr Al-Asadi, on the authority of Ṣāliḥ ibn Maytham, he said: I heard Buraydah Al-Aslami, Allah be pleased with him He says: The Messenger of Allah (PBUH) said to Ali: **((Allah Almighty has commanded me to bring you closer, not to exclude you, and to teach you, as well as you should learn, and Allah Almighty will surely make you learn))**. He said: then ﴿…and that attentive ears may grasp it﴾ was revealed. (2)

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(1) **[3227] The assessment of the reliability of the chain of transmitters:**

- Its chain of transmission is very weak, and it is also mursal (incomplete)
- It includes Abū Hamza Ath-Thamali who is da'if (weak), and Muḥammad bin Marwan is matrūk (discarded), his son's narration was not cited as aproof, and Ibrāhīm bin Isa, and ʿAlī bin ʿAlī were not found. Furthermore, the hadith was classified by Shaykh Al-Islam Ibn Taymiyyah as mawdu' (fabricated) which was mentioned in the books of interpretation.
- See: ((Majmu` Al-Fatawa)) 13/354.

The authentication of Hadith:

- Moreover, Sa'id bin Manṣūr and At-Ṭabarī reported it in ((Jāmiʿ al-Bayān)) 29/55, Ibn Abi Ḥātim as in ((Interpretation of the Great Qur'an)) by Ibn Kathīr 14/113, Ibn Al-Mundhir and Ibn Mardawayh as in ((al-Durr al-manthūr)) by As-Suyuti 6/407, and Abū Na'im in ((Ma'rifat As-Sahaba)) 1/306. All of them reported it wih the narration of ʿAlī bin Hawshab, on the authority of Makhul, and its chain of transmission is mursal (incomplete).
- It was said by Ibn Kathīr, and Al-Zayla'i in ((Takhrij Ahadiths Wa Athar Al-Kashshaf)) 4/84, and Ibn Hajar in ((al-Kāfī al-Shāfī)) (p. 177).
- I said: Perhaps based on the two chains of transmission of the hadith, it is supported, and Allah knows best.
- However, Ibn Taymiyyah in ((Majmu' Al-Fatawa)) 13/354 was far away from the right view when he classified it as mawdu' (fabricated) in the books of interpretation.

(2) **[3228] The assessment of the reliability of the chain of transmitters:**

- It includes ʿAbdullāh bin Az-Zubayr who was da'if (weak), and Ṣāliḥ bin Maytham who was one of the Shiite sheikhs.

The authentication of Hadith:

- Hadith: It was narrated on the authority of Buraydah by two transmitters:

(Q.69:13): ﴿At last, when the Trumpet will be blown with one blast,﴾ it refers to the first blow.

(Q.69:14): ﴿and the earth and mountains will be lifted up and crushed with one blow﴾ and the earth and the mountains are lifted and levelled with a single levelling, then they became scattered particles of dust. {fadukkatā, 'both are crushed'} refers to dual as He considers all mountains as one thing and all earths like one thing.

1- Ṣāliḥ bin Maytham:

- It was narrated by – other than the compiler - At-Ṭabarī in ((Jāmi' al-Bayān)) 29/65, and Ibn Abi Ḥātim in ((Interpretation of the Qur'an)) and in ((Interpretation of the Great Qur'an)) by Ibn Kathīr 14/114 and Al-Wahidi in ((Asbab Al-Nuzul) (Pg. 465), with the chain s of transmission reported on the authority of Bishr bin Adam, saying: 'Abdullāh bin Az-Zubair Al-Asadi told me on the authority of Ṣāliḥ bin Maytham. However, it was reported in ((Jāmi' al-Bayān)) by At-Ṭabarī: 'Abdullāh bin Rustam. I did not find anyone who identified him, so he could be distorted, especially Ibn Kathīr referred to his narration and did not mention this issue.
- Note:
- In some books, it is mentioned: Ṣāliḥ bin Haitham instead of: Ṣāliḥ bin Maitham. The right name is the mentioned in ((Al-Ikmaal)) as stated above, as well as in ((Tawdih Al-Mushtabh)) 8/43, 312.

2- Abū Dawūd Al-A'ama:

- It was reported by At-Ṭabarī in ((Jāmi' al-Bayān)) 29/65 with the narration of Fadil bin 'Abdullāh, on the authority of Abū Dāwūd Al-A'ama.
- Abū Dawūd is Nafi' bin Al-Ḥārith, who was rāfiḍī (rejector), and he was also accused of lying by Ibn Ma'in.
- See: ((Mīzān al-i'tidāl)) by Al- Dhahabī 4/272, so the chain of transmission is saqit (rejected).
- Moreover, the hadith was reported by more than the mentioned: Ibn Mardawayh and Ibn Al-Bukhārī on the authority of Buraidah. These two chains of transmission are not authenticated, as Ibn Kathīr said in ((Interpretation of the Great Qur'an)) 114/14.
- Al-Muttaqi Al-Hindi quoted in ((Kanz Al-Ummal)) (36426) on the authority of Ibn 'Asaker as saying: Its chain of transmission is not known, and the hadith is shadh (irregular).
- I said: it was also supported by the hadith of 'Alī bin Abi Talib, mentioned by Abū Na'im in ((Hilyat Al-Awliya')) 1/67 and its chain of transmission includes: Muḥammad bin 'Umar bin Salam and Abi Bakr Al-Ja'bi, one of the memorizers, but he is weak as the mentioned in ((Siyar A'lam Al-Nubala')) by Adh- Dhahabī 16/88.

(Q.69:15): ﴿on that Day the Inevitable Event will have come to pass.﴾ the Resurrection will take place.

(Q.69:16): ﴿The sky will then be so torn that it will be frail﴾ it will be flimsy.

(Q.69:17): ﴿with the angels on its sides…﴾ and the angels will be [all] over its borders, ﴿…on that Day eight ˹mighty angels˺ will bear the Throne of your Lord above them.﴾

Ibn ʿAbbās , Allah be pleased with them both, said: There will be eight ranks of angels, only Allah Almighty knows their number.

The prophet (PBUH) said: **((they are four, but on the Day of Resurrection Allah Almighty will support them with four, then they will be eight)).**

[3229] Abū Mansour Al-Hamshathi reported to us on the authority of Imam Abū Al-Walid, on the authority of Ja'far, on the authority of ʿAlī bin Hajar, on the authority of Sharik, on the authority of Sammak, on the authority of ʿAbdullāh bin ʿUmaira, on the authority of Al-Ahnaf bin Qais, on the authority of Al-ʿAbbās bin Abdul Muttalib, Allah be pleased with him, in His saying, the Almighty:﴾ with the angels on its sides. On that Day eight ˹mighty angels˺ will bear the Throne of your Lord above them.﴾, he said: Eight angels in the shape of mountain goats(1). It is mentioned in the hadith:

(1) **[3229] The assessment of the reliability of the chain of transmitters:**

- Its chain of transmission is da'if (weak). It includes Sharik who was truthful yet he made many mistakes, and his memorization changed when he was in charge of the judiciary. As for Sammak bin Ḥarb, Al-Nasa'i, as in ((Tahdhib Al-Tahdhib)) by Ibn Hajar 2/115: He was probably taught, so when he exclusively reported it, it was not a proof, because he was taught and taught as well.
- Ibn ʿAmirah was unknown, except he was included in the chain of transmission of Simak, then he did not hear from Al-Ahnaf, as Al-Bukhārī said in ((Al-Tarikh Al-Kabir)) 3/159, and Al-Aqili agreed upon that in ((Al-Do'ufaa Al-Kabir)) 2/284.

The authentication of Hadith:

- The hadith relies on Simak bin Ḥarb, on the authority of Ibn ʿUmaira, on the authority of Al-Ahnaf, on the authority of Al-ʿAbbās .
- It was narrated on the authority of Simak by:
- 1- Sharik bin ʿAbdullāh Al-Nakhai:
- It was reported by other than the complier: Abū Ya'la in ((Al-Musnad)) 12/74, and ʿUthman Ad-Darimi in ((Naqd Al-Muraisi)) 1/479, and Al- Ḥākim reported on his

Each of them has the face of a man, the face of a lion, the face of a bull, and

authority in ((Al-Mustadrak)) 2/500, and Ibn Khuzaymah in ((Al- Tawḥīd)) 1/251, and Abū Bakr Al-Shafi'i in ((Al-Ghaylaniyyat)) 1/297, all of them reported briefly on the authority of Sharik. At-Tirmidhī mentioned it in the Book of Interpretation, chapter: what has been related to sūrat l-ḥāqah (The Inevitable) (3320) on the authority of Sharik in brief form.

- Upon his authority, it was reported by:

2- Al-Walid bin ʻAbdullāh bin Abi Thawr Al-Hamedani, who was weak, wrote hadiths yet they are not cited as proofs.

- It was reported by Aḥmad in ((Al-Musnad)) 1/207 (1771), and Abū Dāwūd, the book of Model Behavior of the Prophet (Kitab Al-Sunnah), Chapter: The Jahmiyyah (4723), Ibn Majah the book of the Sunnah, Chapter: Concerning what the Jahmiyyah denied (i.e., seeing Allah in the Hereafter, etc.) (193), 'Uthman bin Sa'id Adl-Darimi in ((The Response to the Jahmiyyah)) (p. 24), and in ((Naqd Al-Marisi)) 1/743, Muḥammad bin 'Uthman bin Abi Shaybah in ((Al-ʻArsh)) (p. 55), Ibn Khuzaymah in ((Al- Tawḥīd)) 1/236, Al-Ajurri in ((Sharia)) 3/1088, Al-Aqili in ((Ad-Du'fa Al-Kabir)) 2/284, Al-Bayhaqī in ((The Names and Attributes)) 2/285, Ibn Abdul-Barr in ((Al-Tamhid)) 7/140, Al- Khiṭābi in ((Gharib Al-Hadith)) 1/541, Abū Bakr Al-Shafi'i in ((Al-Ghaylaniyyat)) 1/292, and upon his authority Ibn Al-Jawzi reported it in ((Al-Ill Al-Muntanahiyah)) 1/8-9, Al-Mizzi in ((Tahdhib Al-Kamal)) 2/719, and Adh- Dhahabī in ((Al-Ulou')) (p. 49). It was also reported by Al-Lalka'i in "Explanation of the Principles of Faith" 3/433, and Abū Al-Ala' Al-Hamdhani in "Fatwa and its Answer related to the Belief and Disparagement of Dispute" (p. 67). All of them reported on the authority of of Al-Walid, yet he was da'if (weak), as the above-mentioned.

3- ʻAmr bin Abi Qais: He is truthful yet, he was oblivious:

- It was reported by Abū Dāwūd, The Book of the book of Model Behavior of the Prophet (Kitab Al-Sunnah), Chapter: The Jahmiyyah (4724), and At-Tirmidhī, the Book of Interpretation, chapter: what has been related to sūrat l-ḥāqah (The Inevitable) (3320), and upon his authority, As-Sama'ani reported it in ((Interpretation of the Qur'an)) 6/38, Ibn Khuzaymah in ((Al- Tawḥīd)) 1/234 Ibn Abi ʻĀṣim in ((Al-Sunnah)) 1/253, and Abū Al-Sheikh in ((Al-ʻAzama)) 2/566, Ibn Mandah in ((Al- Tawḥīd)) 1/114, and Al-Lalkai in ((Explanation of the Principles of Faith)) 3/432 Abū Al-Ala' Al-Hamdhani in ((Fatwa and its answer related to the belief and Disparagement of Dispute)) (p. 68), and Al- Dhahabī in ((Al-ʻAlouw)) (p. 50).

4- Shu'aib bin Khālid:

- It was reported by Aḥmad in ((Al-Musnad)) 1/206- 207 (1770), and Muḥammad bin Abi Shaybah in ((Al-ʻArsh)) (pg. 55), Abū Ya`la in ((Al-Musnad)) 12/75, Al-Ḥākim in ((Al-Mustadrak)) 2 287/287, Al-Baghawī in "Ma'alem Al-Tanzel" 8/210, Ibn Al-Jawzi in "Al-Ill Al-Mutanaiyah" 1/8, and Al- Dhahabī in "Al-Ulou" (pg. 49).
- All of them reported on the authority of Yahya bin Al-ʻAlaa on the authority of his uncle, Shu'aib, with the raised chain of transmission excluded Al-Ahnaf by the majority of the scholars otherwise Al- Ḥākim.

the face of an eagle.

- As for Yahya, he was matrūk (discarded) by agreement. Al- Dhahabī said in ((Mīzān al-iʿtidāl)) 2/469: It was narrated by Yahya bin Al-ʿAlaa, who was da'if (weak).

5- Ibrāhīm bin Tahman during his sheikhdom (18):

- It was reported by Abū Dāwūd, The Book of the book of Model Behavior of the Prophet (Kitab Al-Sunnah), Chapter: The Jahmiyyah (4725), Al-Ajurri in al-Sharīʿah 3/1089, Al- Bayhaqī in ((Names and Attributes)) 2/316, Ibn Mandah in At- Tawḥīd 1/116, and Al-Jurqani in ((Al-Abatil Wal Manakīr)) 1/77.
- All of them reported with the narrations of Abrahim, who was trustworthy, according to what Adh- Dhahabī said it in ((Al-ʿAlou)) (pg. 50).

6- ʿAmr bin Thabit bin Abi Al-Miqdam:

- It was reported by Abū Na'im in ((Dhikr Akhbar Isfahan)) 2/2 with two chains of transmission on his authority briefly.
- ʿAmr is da'if (weak), who was rejected, as in ((Taqrib Al-Tahdhib)) by Ibn Hajar (4995).

7- Abū Khālid Al-Dalani:

- It was reported by Abū Al-Sheikh in ((Al-ʿAzma)) 2/569 with the narration of Abd Al-Salam bin Ḥarb, on the authority of Abi Khālid with mursal incomplete chain of transmission, where Al-ʿAbbās was omitted.
- Abū Khālid is Yazid bin ʿAbdullāh: is trustful yet he made many mistakes.

8- ʿAnbasa bin Sa'id:

- It was reported by Ibn Mandah in ((At- Tawḥīd)) 1/115, and Al-Jurqani in ((Al-Abatil Wal Manakīr)) 1/79, with mu'laq (suspended) chain of transmission.
- I said: This is the end of what I have known about the chains of transmission of hadith. Though they are numerous as stated, their authentication which is represented by Sammak on the authority of ʿAbdullāh bin ʿUmaira, on the authority of Al-Ahnaf, on the authority of Al-ʿAbbās .
- The compiler's transmission is based on Sharik, about whom they were disputed on his memorization, so he shortened the hadith and stopped it, and the majority of the narrators disagreed with him, so they narrated it at length with marfu' (raised) narration.
- In any case; the chain of transmitters includes impugned transmitter, as stated above, however, a group of scholars have authenticated it, including:

1- Abū Issa At-Tirmidhī, he said: as per the transmission of ʿAmr bin Abi Qais, the hadith is Ḥasan (good) Gharib (unusual).

2- Abū ʿAbdullāh Al- Ḥākim said about the narration of Yahya bin Al-ʿAlaa: The chain of transmission is sahih (authentic). Adh- Dhahabī traced him saying: Yahya is weak. Al- Ḥākim said, what is related to Sharik's narration: It is authentic according to the condition of Muslim, yet Adh- Dhahabī did not trace it, and Sharik's transmission was not cited as proof by a Muslim, and Ibn ʿUmira did not report an origin of hadith.

3- Aj-Jurqani. He said: based on Ibn Tahman's transmission: it is sahih (authentic) hadith.

4- Abū Bakr bin Khuzaymah in ((Al- Tawḥīd)), on the condition of reporting the authentic hadiths, unless it was classified with defect.

It was also said: it is chanted before the Messenger of Allah (PBUH), the words of Umayya bin Abi Al-Salt:

In the form of a man, in the form of a bull under his right leg, and in the form of eagle, and in the form of a watchful lion.

The sun turns red at the end of every night, then its color becomes blush

It rises only as if it is tortured or flogged (reddish).

The Messenger of Allah (PBUH) said: **((he is truthful of tongue.))**

It was narrated on the authority of ʿAlī bin Al-Ḥusayn that he said: Allah Almighty created the Throne, the fourth of all creatures; He did not create before it except three things: air, pen, and light. Then He created the Throne from the different colors of the lights; a green light, from which the green is derived, a yellow light, from which the yellow is turned, a red light, from which the red is coming, and a white light, which is the source of the lights and from which the light of the day is derived. Afterwards, He made seventy billion levels of it, all levels glorify and praise Allah with different voices, if the human beings were allowed to listen, mountains and palaces would collapse, and seas would sink.

5- Abū ʿAbdullāh Adh- Dhahabī mentioned in ((Al-Alouw)), At-Tirmidhī classified it as Ḥasan (good), and Al-Dhiya' reported it in ((Al-Mukhtara)), likewise the mentioned in ((Al-Mustadrak)).

6- Ibn Taymiyyah in ((the collection of Fatwas)) 3/192.

7- Ibn Qayyim Al-Jawziyyah, who in details defended it in ((Tahdhib Al-Sunan)) 4/2158 and his following works.

8- Professor Aḥmad Shākir in his critical edition of ((Al-Musnad)) 3/203, where he classified the narration of Abū Dāwūd and At-Tirmidhī: These are authentic.

- But the truth is more worthy to be followed: the hadith indeed includes the abovementioned defects, but its long text includes munkar (denounced) words.
- It was explained in details in Silsilat Al-Da'ifah Hadiths by Al-Albani 3/398-402, and the critical edition of Sheikh ʿAbdullāh Al-Jadi of "Fatwa and its Answer related to the Belief and Disparagement of Dispute" by Al-Hafiz Abi Al-ʿAlaa Al-Hamdhani (pp. 70-73).
- To sum up: this hadith includes the issue of the Throne, the establishment of Allah, may He be glorified and exalted be He, on it, and His supremacy over His creation, which are fundmental principles stated in the Qur'an and Sunnah, so it is not affected by the weakness of some of its transmitters. Furthermore, the imams of the Salaf who mentioned it in their books, did not mention it to excludively infer any issue, but it was cited as a proof and as a refutation of Jahmiyyah's view. Thus, it cannot be said: rejecting and weakening of this hadith deny its meaning and content, and Allah knows best.

(Q.69:18): ﴿You will then be presented ˹before Him for judgment˺, and none of your secrets will stay hidden.﴾

{takhfā}: is recited with yaa according to the reciters of Kufa, yet, other reciters stated it is recited with taa.

The prophet (PBUH) said: **((The people will be presented (before Allah) three times (on the Day of Resurrection). The first two times will be for disputes and excuses, and the third time will be when the scrolls (of deeds) fly into their hands; some will take it in the right hand and some in the left.))**

(Q.69:19): As for those given their records in their right hand, they will cry ˹happily˺, ﴿Here ˹everyone˺! Read my record!﴾

They will say, addressing those around him, on account of the joy that has come to him: 'Here, take and read my book!

(Q.69:20): ﴿I surely knew I would face my reckoning.﴾ I was truly certain that I would encounter my account'.

[3230] Al-Ḥusayn bin Muḥammad bin Al-Ḥusayn bin ʿAbdullāh reported to us on the authority of ʿAbdullāh bin Yūsuf bin Aḥmad bin Mālik, on the authority of Abū Al- Qāsim ʿAbdullāh bin Muḥammad bin Isḥāq Al-Marwazi, on the authority of Isḥāq bin Ibrāhīm Al-Khatli, on the authority of ʿUmar bin Ibrāhīm bin Aḥmad bin Khālid bin ʿAbd-al-Raḥmān, on the authority of (the late bin Artban, the cousin of ʿAbdullāh bin ʿAown), on the authority of ʿĀṣim Al-Ahwal, on the authority of Zaid bin Thabit, Allah be pleased with him, who said: The Messenger of Allah (PBUH) said**: ((The first person will be given his records in his right hand from this nation is 'Umar Ibn Al- Khiṭāb, whose ray of light like the ray of the sun. It was said to him: Where is Abū Bakr? He said: How far! How far! The angels took him to Paradise)).** (1)

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(1) **[3230] The assessment of the reliability of the chain of transmitters:**

- Its chain of transmission is da'if (weak). Isḥāq Al-Khatli was classified it as da'if (weak) by Ad-Daraqutni, and his sheikh 'Umar bin Ibrāhīm Al-Kurdi was weak according to Al-Khatib Al-Baghdadi and others, and ʿAbdullāh bin Yūsuf and Marhum were not found.

The authentication of Hadith:

- The hadith was reported by Al-Khatib in ((Tarikh Baghdad)) 11/202 with the narration of 'Uthman bin Aḥmad Al-Daqqaq, and Isḥāq Al-Khatli.

[3231] Al-Ḥusayn bin Muḥammad reported to us on the authority of Mansour bin Ja'far bin Muḥammad Al-Nahwandi, on the authority of Abū Ṣāliḥ Aḥmad bin Muḥammad bin Asad Al-Burujerdi, on the authority of Usaid bin ʻĀṣim, on the authority of Ibrāhīm bin Muḥammad, on the authority of Abū ʻUmar - the blind- on the authority of Hammad bin Salamah, on the authority of Hisham bin ʻUrwa, on the authority of his father, on the authority of ʻĀ'ishah, Allah be pleased with her, who said: The Messenger of Allah (PBUH) said: **((O ʻĀ'ishah, all people will be held accountable on the Day of Resurrection except for Abū Bakr, Allah be pleased with him)).** (1)

(Q.69:21): ﴿They will be in a life of bliss,﴾ So they will enjoy a pleasant living, as mentioned in His saying: ﴿⌜They were⌝ created from a spurting fluid,﴾ (Q. 86:6)

(Q.69:22): ﴿in an elevated Garden, ﴾ in a lofty Garden.

(Q.69:23): ﴿whose fruit will hang within reach.﴾ whose clusters and whose fruits are reached easily by one who may be standing, or sitting or reclining, and it will be said to them:

(Q.69:24): ⌜They will be told,⌝ ﴿Eat and drink joyfully for what you did in the days gone by.﴾

It will be said to them: Eat and drink in enjoyment for what you did in advance in former days, i.e. the days have passed during the life of the world.

[3232] Al-Ḥusayn bin Muḥammad Al-Dinori reported to us on the authority of Abū Bakr bin Mālik Al-Qati'i, on the authority of ʻAbdullāh bin Aḥmad bin Ḥanbal, on the authority of ʻAbdullāh bin Abi Bakr bin ʻAlī Al-Muqdami, ʻAbdullāh bin Ja'far, on the authority of Yūsuf bin Ya'qub Al-

(1) **[3231] The assessment of the reliability of the chain of transmitters:**
- It includes An-Nahwandi and Al-Burujerdi were not found, and no Jarh or ta'dil was raised about Ibrāhīm bin Muḥammad (no criticism no praise was raised about them).

The authentication of Hadith:
- The hadith was reported by Abū Al-Sheikh in ((Ṭabaqāt al-muḥaddithīn)) 2/370, (296), and Abū Na'im in ((Akhbar Isfahan)) 1/175, with the narration of Usaid bin ʻĀṣim on the authority of Ibrāhīm bin Abi Yahya on the authority of Abi ʻUmar.

Hanafi He says: We have heard that Allah Almighty will say on the Day of Resurrection: ((O my close servants, as long as I was looking at you in the world, I found your lips have prevented from drinks, your eyes have sunk, and your stomachs have been empty, so be joyfully today in your delights, so eat and drink joyfully for what you did in the days gone by)). (1)

(Q.69:25): And as for those given their record in their left hand, they will cry ˹bitterly˺, ﴿I wish I had not been given my record﴾

Ibn Al-Saeb said: his left hand twisted behind his back, then he was given his record. It was also said: It is removed from his chest to his back.

(Q.69:26): ﴿nor known anything of my reckoning!﴾

(Q.69:27): ﴿I wish death was the end!﴾ O would that it, namely, death in the life of this world, had been the final end that had terminated my life, so that I am not resurrected.

{l-qāḍiyata} refers to a death with no resurrection. It was said: it means I wish I had died, so I was relieved.

Qtādh said: He longed for death, and he had nothing in this world more hateful than death.

(Q.69: 28): ﴿My wealth has not benefited me!﴾

(Q.69: 29): ﴿My authority has been stripped from me.﴾

Hamza recited {māliya} and {sul'ṭāniya} without haa during continuous reciting of theses verses. It means: My argument has gone, according to the majority of the commentators.

Ibn Zayd said: It means: My authority and my strength have gone. Then, Allah Almighty says to the keepers of Hell:

(Q. 69:30): ˹It will be said,˺ ﴿Seize and shackle them﴾ It was narrated: that

(1) **[3232] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmission is da'if (weak). It includes Al-Muqaddami is da'if (weak), and ʿAbdullāh bin Ja'far, who is mursal (incomplete).

The authentication of Hadith:
- It was reported by Ibn Al-Mundhir as in ((al-Durr al-manthūr)) by As-Suyuti 6/411.

one hundred thousand the guards of Hell will gather on one person, and they will be cut off in their hands, and nothing will be seen on their hands except fat; then he will be recreated and resurrected and He will command them to shackle him.

(Q.69:31): ﴿then burn them in Hell,﴾ admit him into Hell-fire.

(Q.69:32): ﴿then tie them up with chains seventy arms long.﴾ in a chain whose length is seventy cubits, insert him, after admitting him into the Fire.

Ibn ʿAbbās , Allah be pleased with them both, said: each cubit being that of an angel's forearm, the chain will enter his anus and come out of his nostrils.

Further, it was said: It will enter his mouth and come out of his anus.

Sufyan narrated, on the authority of Nusīr bin Th'alūq, on the authority of Nawf Al-Bakali, he said: Every cubit is seventy fathoms; it is farther than the distance between you and Mecca (he was in Kufa).

Sufyan said: Each cubit extends for seventy cubits.

Al-Ḥasan said: Allah knows best what fathom is.

ʿʿAbdullāh bin ʿAmr narrated that the Messenger of Allah (PBUH) said: **((If a pellet like this one, and he pointed to one like Al-jumjumah were to be dropped from the heavens to the earth – and it is the distance of traveling five hundred years it would reach the earth before the night-fall. But if it were dropped from the top of the chain it would travel for forty years, day and night, before it would reach its foundation or bottom.))**

[3233] Ibn Fanjwayh reported to us on the authority of Ibn Habash Al-Muqri, on the authority of Ibn Zanjwayh, on the authority of Salamah, on the authority of Abd Ar-Razzaq, on the authority of Bakkar bin ʿAbdullāh, on the authority of Ibn Abi Malika, on the authority of (ʿAbdullāh bin Handhalah) on the authority of Ka'b, about the Almighty's saying: ﴿then tie them up with chains seventy arms long﴾, he said: : If the iron of the whole world were collected, what would be the weight of a ring of the chain ? [1]

(1) **[3233] The assessment of the reliability of the chain of transmitters:**
- It includes Ibn Zanjaweh about whom no jarh or ta'dil was raised (no criticism or praise was raised about him), and the rest of its transmitters are trustworthy.

[3234] Ibn Fnjwyh reported to us on the authority of Musa bin Muḥammad, on the authority of Al-Ḥasan bin ʻAlawiyyah, on the authority of Ismail bin ʻIsa, on the authority of Al-Musaiyab, on the authority of Suwaid bin Najih, he said: It has been narrated to me that all the people of Hell are in that chain, and if a ring of it was placed on a mountain, it would melt due to its heat. (1)

(Q.69:33): ﴿For they never had faith in Allah, the Greatest﴾

(Q.69:34): ﴿nor encouraged the feeding of the poor.﴾

(Q.69:35): ﴿So this Day they will have no close friend here,﴾ he has no loyal friend, no relative to avail him. It was said that it is created from ḥamīmun which is the hot water, as if he (devoted friend) were the friend who softens and whose heart burns for him.

(Q.69:36): ﴿nor any food except ˹oozing˺ pus,﴾ he will be served with any food excepting pus, the vile excretions of the inhabitants of the Fire; it is derived from ghisl (washing) as if it is washing their wounds.

Ad-Ḍaḥḥāk and Al-Rabiʻ said: is a tree from which the people of Hell will eat.

The authentication of Hadith:

- It was reported by ʻAbd-al-Rāziq, as in ((al-Durr al-manthūr)) by As-Suyuti 6/412, based on his authority, the compiler reported it, Abū Na'im in ((Hilyat Al-Awliya)) 6/49, and Al-Baghawī in ((Ma'lem At-Tanzil)) 8/213.
- It was reported by ʻAbdullāh bin Al-Mubarak in Zawa'id ((Az-Zuhd)) (p. 83), Abd bin Hamid, and Ibn Al-Mundhir, as in ((al-Durr al-manthūr)) by As-Suyuti 6/412, all of them reported with the narration of Bakkar bin ʻAbdullāh on the authority of Ibn Abi Malika.
- ʻAbdullāh bin Handala was missed by Ibn Al-Mubarak

(1) **[3234] The assessment of the reliability of the chain of transmitters:**

- Its chain of transmission is very weak. Al-Musayyib is matrūk (discarded), and Isma'l bin ʻIsa was disputable, then it is lik a message, but unseen reports were not proven by the like.

The authentication of Hadith:

- It was mentioned by Al-Wahidi in ((Al-Wasīṭ)) 4/348, and Al-Shawkani in ((Fath Al-Qadir)) 5/285.

(Q. 69:37): ﴿which none will eat except the evildoers.﴾ which none shall eat but the sinners', the disbelievers.

(Q. 69:38): ﴿Now, I do swear by whatever you see,﴾

(Q. 69:39): ﴿and whatever you cannot see!﴾ all that you see and do not see; He means all creatures, it was also said all creatures in the world and in the Hereafter. Furthermore, it was said: He means all creatures are on the earth and in the heaven, all creatures including bodies and spirits, or the apparent and hidden blessings.

Ja'far As-Sadiq said: what they observe in my kingdom, and my protection and blessings that I bestowed upon my close servants that they do not see.

Al-Junayd said: what you see of the effects of the message and the revelation on my beloved Muḥammad (PBUH), and what you do not see of the secret with him on Al-Isra's night.

It was said: what Allah Almighty made it clear to the angels; including, like the Preserved Tablet and the Pen, and which kept unto Him in the knowledge of the unseen that is with Him.

It was also said: humans that you see, and what you do not see, i.e. the jinn and angels.

Ibn 'Aṭā' said: the traces of His Power that you see, and the secrets of His Power you do not see.

(Q.68: 40): ﴿Indeed, this ˹Quran˺ is the recitation of a noble Messenger.﴾ the Qur'ān is indeed the speech of a noble messenger, in other words, he has spoken it as a message from God, exalted be He.

It was also said: this is the revealed recitation of a noble Messenger, but (revealed) is deleted such as His saying: ﴿Ask ˹the people of˺ the land﴾ (Q.12: 82) the people is deleted but it is easy inferred from the context, and the like.

(Q.69:41): ﴿It is not the prose of a poet ˹as you claim˺, ˹yet˺ you hardly have any faith.

(Q.69:42): ﴿Nor is it the mumbling of a fortune-teller, ˹yet˺ you are hardly mindful.﴾

{tu'minūna and tadhakkarūna} were recited with yaa instead of taa, according to Ibn ʿAmer, Ibn Kathīr, Yaʿqūb, and Abū Ḥātim. Yet other reciters chose to recite them with taa.

(Q.69:43): ﴿⌜It is⌝ a revelation from the Lord of all worlds.﴾

(Q.69:44): ﴿Had the Messenger made up something in Our Name,﴾ had the Prophet (PBUH) fabricated any lies against Us, by communicating from Us that which We have not said,

(Q.69:45): ﴿We would have certainly seized him by his right hand,﴾

{mann} is relative pronoun and its clause is We would have assuredly seized and justly punished him, as it is mentioned in His saying: ﴿The misled will say, ﴿It was you who deluded us away from what is right.﴾ (Q. 37:28) Ibn ʿAbbās , Allah be pleased with them, said: We would have punish him by force and power, such as the poet said:

If a flag, belonging to Majd, was raised, ʿArabah would destroy it by force.

It was said: it means We would have seized him by the right hand, referring to humiliation. Likewise, the ruler says, when he wants to belittle some of those under his control, and insult them: seize them by the right hand, and Ibn Jarir adopted this interpretation.

(Q.69:46): ﴿then severed his aorta,﴾ then We would have assuredly severed his life-artery, the aorta of the heart, according to Ibn ʿAbbās and the majority of the commentators.

Qtādh said: The cord of the heart.

Mujahid said: The cord appears in the back.

Further, it was said: It is a vein from the upper arms (cervical nerves) and the throat.

(Q.69:47): ﴿and none of you could have shielded him ⌜from Us⌝!﴾ not one of you could have defended him, in other words, there is none to prevent Us from punishing him. He used the plural despite ahad is singular due to the implied meaning, such as His saying: ﴿We make no distinction between any of His messengers.﴾ (Q.2: 285)

The Prophet (PBUH) said: **((None of the black heads (meaning the Children of Adam since (most of) their heads are black) before you partook of spoils of war)).** The word is singular but its meaning implies the plural.

(Q.69:48): ﴿Indeed, this ˹Quran˺ is a reminder to those mindful ˹of Allah˺.﴾

(Q.69:49): ﴿And We certainly know that some of you will persist in denial,﴾

(Q.69:50): ﴿and it will surely be a source of regret for the disbelievers.﴾ when they see the reward of those who affirmed its truth and the punishment of those who denied it, on the Day of Resurrection.

(Q.69:51): ﴿And indeed, this ˹Quran˺ is the absolute truth.﴾ it is added to Himself due to the difference between the two terms.

(Q.69:52): ﴿So glorify the Name of your Lord, the Greatest.﴾ compared to Whose greatness, everything is small.

sūrat l-maʿārij (The Ways of Ascent)

It is Meccan, and it consists of one thousand and sixty-one letters, two hundred and sixteen words, and forty-four verses.

[3235] Muḥammad bin Al- Qāsim reported to us on the authority of Isma'il bin Naguid, on the authority of Muḥammad bin Ibrāhīm bin Sa'īd, on the authority of Sa'īd bin Hafs, on the authority of Ma'qil bin ʿUbaidullah, on the authority of ʿIkrimah bin Khālid, on the authority of Sa'īd bin Jubair, on the authority of Ibn ʿAbbās , Allah be pleased with them both, on the authority of Ubayy bin Ka`b, Allah be pleased with him, he said: The Messenger of Allah (PBUH) said: **((whoever recites sūrat "A challenger has demanded…", Allah gives them the reward of those who are true to their trusts and covenants and those who are ˹properly˺ observant of their prayers.))** (1)

In the name of Allah, the Most Gracious, the Most Merciful

(Q.70:1): ﴿A challenger has demanded a punishment bound to come﴾

{Sala} is recited without Hamza such as qala (to say), according to the reciters of Medina. On the other hand, the majority recited {sa-ala} with

(1) **[3235] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmission is da'if (weak), and its text is mawdu' (fabricated).
- Sa'id bin Hafs: trustful, yet he did not remain the same at the end of his life, Muḥammad bin Ibrāhīm heard from him but I do not know whether he heard it from him before or after reaching old age, and Maqil: trustfull yet he makes mistakes.

The authentication of Hadith:
- Sa'id bin Jubair was traced by two weak chains of transmitters:

1- 'Ikrimah: Al-Khalili mentioned it in ((Al-Irshad)) and in ((Al-Alaa Al-Masnaa')) by As-Suyuti 1/227 with the narration of Nuh bin Abi Maryam, on the authority of a man, on the authority of 'Ikrimah. This is saqit (rejected) chain of transmission.

2- Abū Nadra: It was reported by the compiler in Surat Al-Jumu'ah, as in ((Takhrij Al-Hadith wa Athar Al-Kashshaf)) by Al-Zaila'i 4/28 with the narration of Noah on the authority of Zayd Al-Ami on the authority of Abi Nadra. It is the same as the previously mentioned.

- The hadith has been already discussed.

Hamza, including Abū ʻUbeid, and Abū Hatem. it means to ask according to those who recited it with Hamza; thus the baa in {biʿadhābin} refers two interpretations:

The first: the baa implies the meaning of ʻan (about), so it means asked about, such as mentioned in His saying: ﴿⸢He is⸣ the Most Compassionate! Ask ⸢none other than⸣ the All-Knowledgeable about Himself.﴾ (Q.25:59)

ʻAlqama bin ʻAbda said:

Ask me about women, as I am skilled doctor who knows women's medicine.

The verse means: A questioner asked about the torment about to fall, i.e. upon whom it will be fallen? So Allah Almighty said, answering him:

(Q.70:2): ﴿for the disbelievers —to be averted by none—﴾, according to Al-Ḥasan and Qtādh; this was in Mecca when Allah Almighty sent Muḥammad to them to warn them of a severe punishment. The polytheists asked each other: upon whom this torment is about to fall? Ask Muḥammad about that. Thus, Allah Almighty answered them, revealing: ﴿A challenger has demanded a punishment bound to come, for the disbelievers…﴾

The second: the baa is relative pronoun, accordingly it means a caller supplicated or a questioner asked for a punishment that would befall the disbelievers, that is: upon the disbelievers; as the lam implies the meaning of ʻala. He is An-Nadr bin Al-Ḥārith, when he demanded the chastisement, as it is mentioned in His saying: ﴿And ⸢remember⸣ when they prayed, ﴿O Allah! If this is indeed the truth from You, then rain down stones upon us from the sky or overcome us with a painful punishment.﴾ (Q. 8:32), So he was killed on the day of Badr, and his Islam was not accepted, (the prisoners captured at the battle of Badr are held for ransom and nearly all eventually exchanged for money, however, two people are singled out by Muḥammad to be killed An-Nadr bin Al-Ḥārith and `Uqba bin Abi Mu`ayt.) none of the prisoners were killed on that day except him and `Uqba bin Abi Mu`ayt, according to Ibn ʻAbbās and Mujāhid.

Sufyan bin ʻUyaynah was asked about the saying of Allah Almighty: {A challenger has demanded a punishment bound to come} about whom

was it revealed? He said: I have been never asked that question. My father narrated to me on the authority of Ja'far bin Muḥammad, on the authority of his forefathers, he said: on the day of Ghadeer Khumm, the Messenger of Allah (PBUH) called upon the people, so they gathered, then he took the hand of Ali, Allah be pleased with him, and said: ((If I am a person`s mowla (friend and supporter) then ʿAlī is also his mawla)). Then, this news had spread till it reached Al-Ḥārith bin Al-Numan Al-Fihri, so he came to the Messenger of Allah (PBUH), riding his camel until he stopped at al-Abtah. So he dismounted from his camel and tethered it. Then he came to the Prophet (PBUH) while he was in a group of his companions and said, "O Muḥammad, you commanded us on behalf of Allah to bear witness that there is no god but Allah, and that you are the Messenger of Allah, so we accepted, you commanded us to pray five times, so we accepted, you commanded us to pay zakat, so we accepted, you commanded us to fast for a month, so we accepted, and you commanded us to perform Hajj, so we accepted, then you were not satisfied with this until you raised your cousin's humerus to privilege him over us, saying: ((If I am a person`s mowla (friend and supporter) then ʿAlī is also his mawla)). Is this your announcement or Allah's? He (PBUH) said: By Allah, besides Whom there is no god, this is Allah's announcement. Al-Ḥārith bin An-Nu'man left heading for his camel, saying: "O Allah, if what Muḥammad says is true, ﴿…then rain down stones upon us from the sky or overcome us with a painful punishment.﴾ (Q. 8:32), consequently, before reaching his destination, Allah threw a stone at him, so he fell on his head as the stone came out of his anus, so he was killed. Thus, Allah Almighty revealed: ﴿A challenger has demanded a punishment bound to come, for the disbelievers—to be averted by none﴾.

When {sala} is recited without hamza, it refers to two interpretations:

The first: {sala} is another way of pronunciation of {sa-ala}, as the Arabs said: sala and sa-ala means (asked), such as nala and yanāl (to get), and khafa and ykhāf (to fear).

The second: {sala} is derived from sayl (to flow).

Zaid bin Thabit and ʿAbd-al-Raḥmān bin Zaid bin Aslam said: one of the valleys of Hell, called sail, had flowed.

(Q.70:3): ﴿from Allah, Lord of pathways of ˹heavenly˺ ascent,﴾

Ibn ʿAbbās said: means: Lord of the Heavens.

Ibn Kaysān said: {l-maʿāriji} means the crack between every two heavens and two earths.

Qtādh said: {l-maʿāriji} means the high virtues and blessings.

Saeed bin Jubair said: {l-maʿāriji} means the high degrees.

Al-Qurazi said: {l-maʿāriji} means the high virtues.

Mujahid said: {l-maʿāriji} means the ascension routes of the angels, which are the heavens.

(Q.70:4): ﴿˹through which˺ the angels and the ˹holy˺ spirit will ascend to Him on a Day fifty thousand years in length﴾

{yaʿruju} is recited with yaa according to Ibn Masūd, and Abi ʿUbaid. Yet, it is recited with taa by the majority of the reciters.

The ˹holy˺ spirit refers to Gabriel (PBUH); he will ascend to Him on a day whose span is fifty thousand years of this world, if other than the angels ascended, and that is because they ascend upon Allah's command from the seventh earth to His command in the above seventh heaven.

Laith narrated on the authority ofMujāhid about ﴿…on a Day fifty thousand years in length﴾, he said: upon His command from the bottom of the earths to His command above the heavens, the length of fifty thousand years, ﴿on a Day whose length is a thousand years by your counting.﴾ (Q.32:5) He means the descent of the affair from heaven to earth, and from earth to heaven in one day for a thousand years, because the distance between the heaven and the earth is five hundred years.

If the children of Adam walked from this world to the Throne, they would walk fifty thousand years before arrival, Muḥammad bin Isḥāq bin Yasar said.

It is the duration of the life of the world from its beginning to its end: fifty thousand years, and no one knows how long has passed, or how many years are left, except Allah, Al-Hakam and ʿIkrimah said.

Qtādh said: It refers to the Day of Resurrection, while Al-Ḥasan said: It is the Day of Resurrection, yet it does not mean this day in particular will last for fifty thousand years. Otherwise, Paradise and Hell would inevitably perish, yet He means the reckoning itself will last for fifty thousand years (such as the years of this world) till people are held accountable. That is why, the Day of Resurrection has a start without an end; it is an extended day, otherwise, it would have been interrupted.

It was said: It means that if anyone other than Allah were appointed to hold servants accountable on that day, he would not have finished it in fifty thousand years.

Muḥammad bin Al-Fadl narrated on the authority of Al-Kalbi, he said: He means if the angels, the jinn, and mankind were entrusted the reckoning on the Day of Resurrection, they would not have finished it in fifty thousand years, and I (Allah) would have finished it in an hour of the day.

Yaman stated: on the Day of Resurrection, there are fifty places, each place lasts for a thousand years, and there is a transposition of phrases, i.e. there won't be any preventer from Allah, on a Day fifty thousand years in length, the angels and the ˹holy˺ spirit will ascend to Him.

Abū Al-Jawza and Ibn Abi Talhah narrated on the authority of Ibn ʿAbbās , he said: It means the Day of Resurrection, which Allah made it long for the disbelievers, lasting for fifty thousand years, so He means the people during such case will feel how long that day is.

[3236] Ibn Fnjwyh reported to us on the authority of Abū Bakr bin Mālik Al-Qatiʾi, on the authority of ʿAbdullāh bin Aḥmad bin Ḥanbal, on the authority of Ubayy, on the authority of Ḥasan, on the authority of Ibn Lahiʾa, on the authority of Darraj, on the authority of Abi Al-Haytham, on the authority of Abi Saʾīd Al-Khudri, Allah be pleased with him, he said: It

was said to the Messenger Allah (PBUH): ﴿…on a Day fifty thousand years in length﴾, How long is this day? The Messenger of Allah (PBUH) said: **((By Him in Whose Hand my soul is! it will pass quickly for the believer more than he used to perform the prescribed prayer in this world)).** (1)

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(1) **[3236] The assessment of the reliability of the chain of transmitters:**

- Its chain of transmission is da'if (weak). Daraj: There is weakness in his hadiths reported on the authority of Abi Al-Haytham. Ibn Lahi'a: It is slightly weak, and his books were burned, and his memorization became bad as well.

The authentication of Hadith:

- The hadith relies on Daraj, on the authority of Abi Al-Haytham, on the authority of Abi Sa'id, with marfu' (raised) chain of transmission, and it was reported on his authority by two transmitters:

1- ʿAbdullāh bin Lahi'a:

- It was reported by Aḥmad in ((Al-Musnad)) 3/75 (11717), and on his authority by the compiler, and it was reported by Ibn Abi Al-Dunya in the book ((Al-Ahwal)) (pg. 182) (164-165), Abū Ya'la in ((Al-Musnad)) 2/134, based on his authority, Al-Wahidi in ((Al-Wasīṭ)) 4/351 with the narration of Zuhair bin Ḥarb, Ibn Uday in ((Al-Kamil)) 3/114, based on his authority, Al-Baghawī in ((Ma'alim Al-Tanzel)) 8/221, and in ((Explanation of the Sunnah)) 129/15 with the narration of ʿAbdullāh bin Sa'id Az-Zuhri.
- They (Aḥmad bin Ḥanbal, Zuhair bin Ḥarb, and ʿAbdullāh Az-Zuhri) reported on the authority of Al-Ḥasan bin Musa, on the authority of Ibn Lahi'a.

2- ʿAmr bin Al-Ḥārith:

- It was reported in At-Ṭabarī in ((Jāmiʿ al-Bayān)) 19/77 on the authority of Yūnus, and Ibn Ḥibbān in ((Sahihah)) and in ((Al- Iḥsān)) 16/329 with the narration of Harmala bin Yahya; both of them reported on the authority of ʿAbdullāh bin Wahb, on the authority of ʿAmr.
- Ibn Kathīr said in ((Interpretation of the Great Qur'an)) 128/14: Daraj and his sheikh are da'if (weak) and Allah knows best.
- Al-Haythami said in ((Majmaʿ al-zawā'id)) 10/337: Its chain of transmission is Ḥasan (good) with the weakness of its narrators.
- I said: Abū Al-Haytham is: Sulaymān bin ʿAmr Al-Laithi Al-Masry, who is trustworthy, and I do not know the reason beyond Ibn Kathīr's saying.
- As for Al-Haythami's saying, its last point contradicts the first, and Allah knows best.
- In conclusion: The hadith is da'if (weak); Daraj's narration reported on the authority of Abi Al-Haytham is da'if (weak).
- The hadith was mentioned by Al- Bayhaqī in ((Shu'ab Al-Iman)) 1/324, and indicated that he stated its authentication it in ((Al-B'ath and An-Nushur)), and As-Suyuti mentioned it in ((al-Durr al-manthūr)) 6/417, yet it was not found in the print edition.

Ibrāhīm Al-Taymi said: what is destined for the believers on that day lasts for a period equal to what is between noon and afternoon.

(Q.70:5): ﴿So endure ˹this denial, O Prophet,˺ with beautiful patience.﴾

(Q.70:6): ﴿They truly see this ˹Day˺ as impossible,﴾ it refers to the chastisement.

(Q.70:7): ﴿but We see it as inevitable.﴾ We see it near, taking place without a doubt.

(Q.70:8): ﴿On that Day the sky will be like molten brass﴾ like boiling oil, and it was said: like molten copper.

(Q.70:9): ﴿and the mountains like ˹tufts of˺ wool.﴾ the mountains will be as flakes of dyed wool.

Muqātil said: Like puffs of wool.

Al-Ḥasan said: they are like red wool, and they are the fluffiest wools; at first, the mountains will turn into loose sand, they will be like carded wool, and finally they become scattered dust.

(Q.70:10): ﴿And no close friend will ask ˹about˺ their friends﴾ no friend will inquire about his friend, no relative will inquire about his relative, each being preoccupied with his own predicament.

Mudar recited on the authority of Al-Bazi, and Al-Burjimi {yusalu, ‘to be asked’} with dammah on the yaa, i.e. no friend will be inquired about his friend.

(Q.70:11): ﴿˹although˺ they will be made to see each other. The wicked will wish to ransom themselves from the punishment of that Day by their children﴾ on the Day of Resurrection, they (all creatures, i.e. humans and jinn) will, however, be made to see their friends, they will catch sight of one another, recognizing one another but refraining from speaking to one another. Each one will be preoccupied with his own predicament.

They will recognize to each other once during the day, then they won’t do so, Ibn ‘Abbās said.

{˹although˺ they will be made to see each other}: they will recognize them; as for the believer will be recognized with the whiteness of his face, but the disbeliever's face will be blackened, As-Suddi said.

{The wicked will wish to ransom themselves from the punishment of that Day by their children,}: the disbeliever will yearn to ransom himself from the chastisement of that day at the price of his children. {yawma-idhin} (of that day) was recited with fathah on the mīm.

(Q.70:12): ﴿their spouses, their siblings,﴾ his wife and his brother

(Q.70:13): ﴿their clan that sheltered them,﴾ his kin.

Abū ʿUbaidah said: His tribe, Thʾalab said: his closest forefathers, and others said: his closest relatives.

{That sheltered them}:Mujahid said: it means his tribe.

(Q.70:14): ﴿and everyone on earth altogether, just to save themselves.﴾ all those that are in the earth, wishing this might deliver him from the punishment.

(Q.70:15): ﴿But no ! There will certainly be a raging Flame﴾ nothing will protect him from Allah's punishment. Then, He starts to say {innahā laẓā}: it means it, Nay ! — a refutation of his wish, it, namely, the Fire, will be the Churning Fire (laẓā) — a name for Hell, therefore it is not genitive. It was also said: It is the second depths of the Fire; it is called so because it is raging, such as Allah said: ﴿And so I have warned you of a raging Fire﴾ (Q.92:14).

(70:16): ﴿ripping off scalps.﴾

The majority recited {nazzāʿatun} as nominative adjective of {laẓā}, while it is accusative for being circumstantial phrase, according to Hafs narrated on the authority of ʿĀṣim.

{lilshawā}: the skin of the head, it consumes the whole brain, then the brain will be recreated, then it will burn the head again and so on, Al-Kalbi said.

Abū Dhabian reported on the authority of Ibn ʿAbbās , and ʿAttia narrated on his authority: it means skin.

Sa'īd bin Jubair said: it refers to the nerve and the heel.

Mujahid said: it means the skin of the head, cited Kuthīr 'Azza's poem as a proof:

Life conditions destroyed you, to the extent that your head has turned white

However, it means flesh without bone, Ibrāhīm bin Muhajir said.

According to Al-Ḥasan, it consumes everything, yet the heart will be kept ripe.

Abū Ṣāliḥ said: it is leg flesh.

Thabit Al-Banani said: it refers to the facial features.

Qtādh said: it is the facial features and limbs.

Abū Al-'Aaliya said: it is the facial features.

Yaman said: it tears out the limbs and the organs.

Ibn Zayd said: The main bones.

Ad-Ḍaḥḥāk said: it tears off the skin, and strip the flesh from the bones.

Al-Kasai said: it means the joints.

Ibn Jarir said: shawā is the plural of shawāt; it means the human limbs unless it describes a killed body.

Some scholars said: It means the limbs and skin.

Imru' Al-Qais said:

whose arm bone is healthy, whose hands and feet are strong, and whose thigh vein is closely tightened.

Al-'Asha said:

Qutaila asked, what happened to him that turned his head white?

(70:17): ﴿It will summon whoever turned their backs ⌜on Allah⌝ and turned away ⌜from the truth⌝﴾ it will call him who turned his back and ignored faith, saying: 'To me! to me, come here!

Ibn 'Abbās said: it will call the disbelievers and the hypocrites by their names with an eloquent language, then it will pick them like a bird picks grain.

{tadʿū}means to perish. The Arabs use it to say: May Allah destroy you, th'alab said.

According to Al-Khalil, the Fir will not say it to pray against them, yet, calling them will enable it to torture them.

(70:18):﴿and gathered and hoarded ⌜wealth⌝.﴾

He amassed wealth, i.e. keeping it and refraining from paying Allah's due.

[3237] Aqīl bin Muḥammad bin Aḥmad reported to us on the authority of Aba Al-Faraj Al-Baghdadi Al-Qadi, on the authority of Muḥammad bin Jarir Al-Ṭabarī, on the authority of Muḥammad bin Mansour, on the authority of Abū Qattn, on the authority of Al-Maso'udi, on the authority of Al-Hakam, he said: ʿAbdullāh bin ʿAkim was not tying his bag (he used to give charity), saying: I heard Allah Almighty says: ﴿and gathered and hoarded ⌜wealth⌝.﴾ (1)

(Q.70:19): ﴿Indeed, humankind was created impatient﴾

[3238] Abd Al-Khaleq bin ʿAlī bin Abd Al-Khaliq reported to us on the authority of Abū Bakr Muḥammad bin ʿAbdullāh bin Yazd Ar-Razi, in Bukhara, on the authority of Abū Al-Ḥasan Tahir Al-Hanafi, on the authority of Ismail bin Musa Ibn bint As-Suddi, on the authority of Al-Hakam bin Dhahir, on the authority of As-Suddi, on the authority of Abi Ṣāliḥ, on the authority of Ibn ʿAbbās , Allah be pleased with them, about His saying:" Indeed, humankind was created impatient.": it means humankind is keen on what is not permissible for him. (2)

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(1) **[3237] The assessment of the reliability of the chain of transmitters:**

- The Sheikh of the compiler was not found, and Al-Masudi was truthful yet he was confused with low concentration before his death

The authentication of Hadith:

- The hadith was reported by At-Ṭabarī in ((Jāmiʿ al-Bayān)) 29/78, based on his chain of transmission, the compiler reported it on the authority of Muḥammad bin Manṣūr At-Tusi.
- It was also reported by Ibn Sa'd in ((At-Tabaqat Al-Kubra)) 6/114, both of them reported on the authority of Abū Qattan, on the authority of Al-Masudi, on the authority of Al-Hakam, on the authority of ʿAbdullāh bin ʿAkim.

(2) **[3238] The assessment of the reliability of the chain of transmitters:**

- Its chain of transmission is saqit (rejected) and its reliability is martūk (discarded), and Abū Ṣāliḥ was weak and reported mursal (incomplete) transmission. In addition, it includes transmitters whom were not found as well as it includes transmitters about whom no jarh or ta'dil was raised (no criticism or praise was raised about them). It also include some transmitters who were oblivious and made mistakes.

‘Atiya narrated on his authority that he said: humankind is the one whom Allah Almighty describes him saying:

(Q.70:20): ﴿distressed when touched with evil,﴾

(Q.70:21): ﴿and withholding when touched with good﴾

It means scarce, Sa’īd bin Jubair said.

It means restless, ‘Ikrimah said.

It means miserly, Ad-Ḍaḥḥāk and Al-Ḥasan said.

It means he is keen on, Hasīn said.

Qtādh and Ibn Zayd said: it means anxious.

Mujahid said: it means greedy.

Ad-Dahak also said: the greedy anxious.

Muqātil said: impatient.

Ibn Kaysān said: Allah Almighty created humankind, who loves what pleases him, and flees from what he dislikes and makes him angry. However, he worships Allah through spending and giving what he loves and enjoys, and he also endures the hardships with patience.

‘Aṭā’ said: impatient. It was also said: ignorant.

Sahl said: He is indulging in his desires and pleasures.

[3239] I heard Abū ‘Abd-al-Raḥmān Al-Sulami say on the authority of Mansūr bin ‘Abdullāh, on the authority of Abū Al- Qāsim Al-Mawaz, on the authority of Ibn ‘Aṭā’, he said: it means that when he is tested by His Lord through His generosity and blessings, he boasts and becomes pleased, but when he is tested by limiting the provision, he protested. (1)

The authentication of Hadith:

- It was reported by Al-Baghawī in ((Ma’lem At-Tanzil)) 8/223, and Ibn Al-Jawzi in ((Zad Al-Masir)) 8/363.

(1) **[3239] The assessment of the reliability of the chain of transmitters:**

- Its chain of transmission is da’if (weak).

The authentication of Hadith:

- The hadith was reported by Abū ‘Abd-al-Raḥmān Al-Sulami in ((Haqiq Al-Tafsir)) 349/b and he did not mention its chain of transmission.

Abū Al-Ḥasan Al-Warraq said: humankind used to forget remembrance when he is blessed, he prays a lot when he is in distress.

It is narrated on the authority of Sahl: when he is tested by limiting the provision, he protested, but when he is tested by His generosity and blessings, he refrains from giving charity.

Abū ʻUbaidah and Th'alab said: it means when he is tested by the blessings, he does not give thanks, and when he is tested by evil and hardship, he is not patient. Further, it was said: it means humankind is greedy; he is not content with little provision. {halʿa} means: the most niggardly, and the worst anxious.

The prophet (PBUH) said: **((What is evil in a man are alarming niggardliness and unrestrained cowardice)).**

The Arabs say: (halūʿa) for a camel, if it walks quickly and with light weight, the poet said:

Whose knees are unnaturally close together, and whose ankles are too far apart,

When you turn your back towards it, it gets scared; otherwise, it goes on quickly.

﴿distressed when touched with evil, and withholding when touched with good﴾ then He excludes, saying:

(Q.70:22): ﴿except those who pray﴾

It was said: it refers to the Companions in particular.

It was said: They are the believers in general; they overcome excessive anxiety because of their trust in their Lord and their certainty in His Rule.

The plural was excluded from the singular because humankind is a singular word in the sense of plural.

(Q.70:23): ﴿consistently performing their prayers﴾

[3240] Ibn Fanjawiyah reported to us on the authority of Abū Bakr bin Mālik Al-Qati'i, on the authority of Bishr bin Musa, on the authority of Abū ʻAbd-al-Raḥmān Al-Muqri, on the authority of Haywa, on the authority of

Yazid bin Abi Habib on the authority of Abū Al-Khair Murthad bin ʻAbdullāh Al-Yazni, he said: ʻUqbah bin ʻAamer, Allah be pleased with him, said: who are {consistently performing their prayers}? He said: We said: those who regularly observe, their prayers. He said: no, those who when they pray, do not turn right or left. (1)

(Q.70:24): ﴿and who give the rightful share of their wealth﴾

(Q.70:25): ﴿to the beggar and the poor﴾

(Q.70:26): ﴿and who ˹firmly˺ believe in the Day of Judgment;﴾

(Q.70:27): ﴿and those who fear the punishment of their Lord﴾

(Q.70:28): ﴿˹knowing that˺ none should feel secure from their Lord's punishment﴾

(Q.70:29): ﴿and those who guard their chastity﴾

(Q.70:30): ﴿except with their wives or those ˹bondwomen˺ in their possession, for then they are free from blame,﴾

(Q.70:31): ﴿but whoever seeks beyond that are the transgressors.﴾

(Q.70:32): ﴿˹The faithful are˺ also those who are true to their trusts and covenants﴾

(Q.70:33): ﴿and who are honest in their testimony﴾ they offer their testimony and do not withhold or change them.

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(1) **[3240] The assessment of the reliability of the chain of transmitters:**

- His chain of transmission is sahih (authentic).

The authentication of Hadith:

- It relies on Yazid bin Abi Habib, on the authority of Abū Al-Khair Al-Yazni, on the authority of ʻUqbah.
- Based on the authority of Yazid. It was reported by three transmitters:
- It was reported by At-Ṭabarī in ((Jāmiʻ al-Bayān)) 29/80 on the authority of Ibn Wahb on the authority of Haywa, Al-Marwazi in ((Exalting the Destiny of Prayer)) 1/138 with the narration of ʻAmr bin Al-Ḥārith, and Al-Wahidi in ((Al-Wasīṭ)) 4/353 with the narration of Ibn Al-Mubarak on the authority of Ibn Lahiʿah.
- The three transmitters reported on the authority of Yazid.
- In addition, the hadith was reported by Abd bin Hamid, Ibn Al-Mundhir, Ibn Abi Ḥātim, and Ibn Mardawayh on the authority of ʻUqbah, as in ((al-Durr al-manthūr)) by As-Suyuti 6/420.

Sahl said: Those who are upright in their testimony; there is no god but Allah, so they do not associate anything with Allah through words, deeds and conditions.

{bishahādātihim} is recited in plural, according to Ya'qub, and Hafs. On the other side, it is recited {bishahādatihim}, according to other reciters.

(Q.70:34): ﴿and who are ˹properly˺ observant of their prayers.﴾

(Q.70:35): ﴿These will be in Gardens, held in honour.﴾

(Q.70:36): ﴿So what is the matter with the disbelievers that they rush ˹head-long˺ towards you ˹O Prophet˺﴾

What is wrong with those who disbelieve that they keep staring towards you, as it is mentioned in His saying: ﴿Why are you ˹believers˺ divided into two groups regarding the hypocrites while Allah allowed them to regress ˹to disbelief˺ because of their misdeeds?﴾ (Q.4:88), and ﴿Now, what is the matter with them that they are turning away from the reminder,﴾ (Q.74:49).

﴿that they rush ˹head-long˺ towards you ˹O Prophet˺﴾: Rushing towards you, extending their necks, starring at you, and {muh'ṭiʿīna}is previously explained, and it is accusative for being circumstantial phrase.

(Q.70: 37): ﴿from the right and the left, in groups ˹to mock you˺?﴾

In groups standing in circles, one next to the other; band by band, group by group. {ʿizīna} means separate groups, and {ʿiza}.

'Antara said:

Birds standing in circles and separate groups

The shepherd said:

The alms workers left us with a little of money, so my clan's camels became a small group

Another poet said:

The skulls were like groups of beasts and birds in separate groups walking in circles

[3241] Ibn Muḥammad reported to us on the authority of Al-Mu'afi bin Zakariya, on the authority of Muḥammad bin Jarir, on the authority

of Ibn Bashar, on the authority of Mu'mal, on the authority of Sufyan, on the authority of Abdul Mālik bin Amir, on the authority of Abū Salamah, on the authority of Abū Hurairah, Allah be pleased with him, he said: that the Prophet (PBUH) came out to his Companions when they were sitting in circles he said: **((How is it that I see you in separate companies?)).** (1)

(1) **[3241] The assessment of the reliability of the chain of transmitters:**

- Its chain of transmission is da'if (weak), and its text is sahih (authentic).
- Mu'ammal bin Isma'il: trustful with bad memorization, and the sheikh of the compiler was not found, however, Al-Hafiz bin Kathīr mentioned this chain of transmission of Al-Ṭabarī in ((Interpretation of the Great Qur'an)) 8/229. Then he said: This is a good chain of transmission, and I did not find it in any of the six books in this manner.

The authentication of Hadith:

- The hadith was reported by At-Ṭabarī in ((Jāmi' al-Bayān)) 29/85-86, based on his authority, the compiler reported it with the narration of Abū Salamah bin 'Abd-al-Raḥmān.
- At-Ṭabarī also narrated it 29/85 on the authority of Isma'il bin Musa Al-Fazari on the authority of Abi Al-Ahwas on the authority of 'Āṣim on the authority of Abi Ṣāliḥ, both of them reported on the authority of Abi Hurairah. Based on these two chains of transmission, the hadith is good.
- Ibn Mardawayh reported it as in ((al-Durr al-manthūr)) by As-Suyuti 6/421.
- It was supported by two: it accordingly became authentic by virtue of another Hadith.
- The first: the hadith of Jabir bin Samra:
- It was reported by Aḥmad in ((Al-Musnad)) 5/107 (21027), and Muslim, The Book of Prayer, Chapter: The Command To Be Calm During The Prayer And The Prohibition Of Gesturing With One's Hand And Raising It When Saying The Salam; And Completing The First Rows, Aligning In Them, And The Command To Come Together (430), and Al-Nisa'i in the Interpretation of ((al-Sunan al-Kubrá)) 2/465 with the narration of Waki` bin Al-Jarrah.
- It was reported by Muslim (430) with the narration of Abū Muawiyah and Issa bin Yūnus.
- It was also reported by Aḥmad in ((Al-Musnad)) 5/101 (20958), and Abū Dāwūd, the Book of General Behavior (Kitab Al-Adab), Chapter: Regarding sitting in circles (4823) with the narration of Yahya bin Sa'id Al-Qattan, and At-Ṭabarī in ((Jāmi' al-Bayān)) 29/86 with the narration of Sufyan Ath-Thawri. In addition, it was reported by Aḥmad 5/93 (20874) with the narration of Shu'bah.
- Furthermore, it was reported by Al-Nisa'i in ((interpretation)) 2/465, At-Ṭabarī in ((Jāmi' al-Bayān)) 29/86, and Abū Al-'Abbās As-Sarraj in ((Fawaed)) [12/a] with the narration of Abter bin Al-Qāsim.
- The seven transmitters reported on the authority of Al-A'mash, on the authority of Al-Musayyib bin Rafi', on the authority of Tamim bin Tarfa Al-Ta'i, on the authority of Jabir bin Samra, in a similar manner.

The commentators said: The polytheists used to gather around the Prophet (PBUH) and listen to his words, without getting benefit. Rather, they lied to him, and mocked him and his companions, saying: If these people enter Paradise, as Muḥammad says, then let us enter it before them. Therefore, Allah Almighty revealed:

(Q.70:38): ﴿Does every one of them expect to be admitted into a Garden of Bliss?﴾

{yad'khula} is recited with fatha on the yaa and dammah on the khaa, according to Al-Ḥasan and Talha, as well as Al-Mufaddal narrated it on the authority of ʿĀṣim. However, {yud'khala} is recited by the other reciters.

(Q.70:39): ﴿But no! Indeed, they ˹already˺ know what We created them from.﴾ Nay! meant to thwart their hopes of entering Paradise. Indeed We created them from what they know; from drops of sperm developed into a clinging clot of blood, then it developed into a lump of flesh. Therefore, one cannot hope for Paradise merely on account of this, rather one hopes for it by being Allah-fearing.

Qtādh said in this verse: O son of Adam, you were created from filth, so fear Allah.

[3242] Ibn Fnjwyh reported to us on the authority of Muḥammad bin ʿAbdullāh bin Barzah, on the authority of Muḥammad bin Sulaymān bin Al-Ḥārith Al-Baghandi, on the authority of ʿAarim Abū Al-Nu'man Al-Sadusi, on the authority of Hammad bin Salamah, on the authority of Thabit, on the authority of Anas bin Mālik, he said: when Abū Bakr Al-Siddiq, Allah be pleased with him, gave a sermon, he mentioned the bounties of the son of Adam, then he

- Based on the authority of Jabir bin Samra, Abd bin Hamid and Ibn Mardawayh reported it as in ((al-Durr al-manthūr)) by As-Suyuti 6/421.
- The second: the hadith of ʿUbadah bin Nasi:
- It was reported by ʿAbd-al-Rāziq in ((Interpretation of the Qur'an)) 2/317 on the authority of Abū Bakr bin ʿAyash on the authority of Hamid on the authority of ʿUbadah in a similar manner, and it was reported by ʿAbd bin Hamid, as in ((al-Durr al-manthūr)) by As-Suyuti 6/421.

mentioned the beginning of his creation. It is coming out of the outlet of urine twice, falling into the womb, then it is developed into a clot and then into a lump. Afterwards, the son of Adam comes out from his mother's womb, covered with his urine and excrement until one of us becomes impure. (1)

[3243] Ibn Fnjwyh reported to us on the authority of Musa bin Muḥammad bin Ali, on the authority of (Ja'far bin Muḥammad al-Faryabi, on the authority of Safwan bin Ṣāliḥ, on the authority of Al-Walid bin Muslim, on the authority of Hariz bin ʿUthman Al-Rahbi, on the authority of ʿAbd-al-Raḥmān bin Maysara, on the authority of Jubair bin Nafir, on the authority of Bishr Ibn Jahash, Allah be pleased with him, he said: The Messenger of Allah (PBUH), one day, spat in his palm then pointed to it with his index finger and said: ((Allah (SWT) says: 'Do you think you can escape from My punishment, O son of Adam, when I have created you from something like this? when I fashioned you, you walked, wearing two cloaks and your feet are trampling down while walking. Then, you collected money and withheld charity until your soul reached the collar bone as it leaves, you said I give charity. But it is too late for charity?)). (2)

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(1) **[3242] The assessment of the reliability of the chain of transmitters:**
- No praise was raised about Muḥammad bin ʿAbdullāh bin Barza.

The authentication of Hadith:
- The Hadith: It was reported by Ibn ʿAttia in ((Al-Mohrer Al-Wajiz)) 5/370, and Abū Ḥayyān in ((Al-Bahr Al-Mohit)) 8/330

(2) **[3243] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmission is da'if (weak), and its text is sahih (authentic). Safwan bin Ṣāliḥ and his sheikh, Al-Walid bin Muslim, were Mudalliss narrators (concealing defects or weaknesses in the chain of transmission) in transmitting hadiths, and Musa bin Muḥammad was not found.

The authentication of Hadith:
- The hadith relies on ʿAbd-al-Raḥmān bin Maysara, on the authority of Jubair bin Nafir, on the authority of Bishr bin Jahash.
- It was reported on the authority of ʿAbd-al-Raḥmān by two transmitters:
- 1- Huraiz bin ʿUthman:
- It was reported by the compiler, based on his authority, Al-Baghawī mentioned it in ((Ma'lem At-Tanzil)) 8/225 with the narration of Safwan bin Ṣāliḥ, and Ibn Abi ʿĀṣim in ((Al-Ahad and Al-Mathani)) 2/149 on the authority of Dahim Ash-Shami, both of them reported on the authority of Al-Walid bin Muslim.

It was said that it means: We created them for the sake of what they do, which is command and prohibition, reward and punishment, so He omitted (for the sake of), as the poet said:

I hastened (for the sake of) the Layla family early in the morning, as it became far from the one who wanted to visit it.

It was also said: ma ((what)) implies the meaning of mann ((who)); Surely We have created them of who they know and understand, not like animals.

(Q.70:40): ﴿So, I do swear by the Lord of ˹all˺ the points of sunrise and sunset1 that We are truly capable﴾

- It was also reported by Ibn Majah, Book of Wills, Chapter: The Prohibition Of Withholding While Alive, (2707), and Ibn Abi Al-Dunya in ((Humility and Inactivity)) (p. 290) with the narration of Yazid bin Hārūn. Al-Busiri said in ((Misbah Al-Zujajah)) 2/97: Its chain of transmission is authentic.
- It was reported by Ibn Abi ʿĀṣim in ((Al-Ahad and Al-Mathani)) 2/150 on the authority of Muḥammad bin Musafi on the authority of Baqiyyah bin Al-Walid, who was Mudalliss narrator (concealing defects or weaknesses in the chain of transmission) in transmitting hadith.
- It was reported by Aḥmad in ((Al-Musnad)) 4/210 (17843) on the authority of Al-Ḥasan bin Musa Al-Ashib. Ibn Hajar said in ((Al-Isabah)) 1/153 its chain of transmission was sahih (authentic).
- It was also reported by Aḥmad 4/210 (17842), and Al- Ḥākim in ((Al-Mustadrak)) 4/359 on the authority of Abū Al-Nadr Al-Akfani.
- It was also reported by Aḥmad 4/210 (17844), and At-Tabarani in ((Al-Mu'jam Al-Kabir)) 2/32, and in ((Musnad Al-Shamiyyin)) 2/148 on the authority of Abdul Quddus Al-Khawlani.
- It was reported by Al- Ḥākim in ((Al-Mustadrak)) 2/502, based on his authority, Al-Wahidi mentioned it in ((Al-Wasīṭ)) 4/355 with the narration of Adam bin Abi Iyas. Al- Ḥākim said: The chain of transmission is authentic but its authentication was not mentioned, and Adh- Dhahabī agreed with him.

2- Thawr bin Yazid:

- It was reported by At-Tabarani in ((Al-Mu`jam Al-Kabir)) 2/32, and in ((Musnad Al-Shamiyyin)) 1/269, and Al-Mazi mentioned it in ((Tuhfat Al-Ashraf)) 2/97 with the narration of Aḥmad bin Muḥammad bin Yahya bin Hamzah, on the authority of his father, on the authority of his grandfather, on the authority of Thawr.
- Therefore, all of the above defects of the chain of transmission reported by the compiler were refuted; Safwan was traced by Dahim Ash-Shami, and Al-Walid bin Muslim traced by Khalq. Accordingly, the hadith is proven with different chain of transmissions.

Abū Haywa recited {birabbi l-mashriqi wal-maghribi}.

(Q.70:41): ﴿of replacing them with ˹others˺ better than them, and We cannot be prevented ˹from doing so˺.﴾ as it is mentioned in sūrat l-wāqiʿah (The Event): ﴿We have ordained death for ˹all of˺ you, and We cannot be prevented﴾ (Q.56:60).

(Q.70:42): ﴿So let them indulge ˹in falsehood˺ and amuse ˹themselves˺ until they face their Day, which they have been threatened with﴾

Leave them to indulge in their falsehoods, and to play in this world, until they encounter that day in which they are promised, chastisement. This verse is abrogated by the verse of fighting.

(Q.70:43): ﴿the Day they will come forth from the graves swiftly, as if racing to an idol ˹for a blessing˺﴾

{yakhrujūna}is recited with fatha on the yaa and damma on the raa, according to the majority of the reciters.

{yukhrajūna} is recited with damma on the yaa and fatha on the raa, according to the narration of Al-ʻAsha and Al-Burjami, on the authority of Abū Bakr, on the authority of ʻĀṣim.

They will come forth from the graves hastening to answer the caller.

{naṣbin} is recited with fatha on the nun and sūkūn on the sad, meaning something that has been erected [mansūb], it is said: nusub ʻayni, i.e. he stands before me, according to the majority of the reciters.

Ibn ʻAbbās said: It means racing to a standing target, and that is when they heard the last cry.

Al-Kalbi said: a flag and a banner.

Abū ʻAmr said: I heard some Arabs say: {nusub} is the net in which the game falls, and the hunter hastens to it in order not to escapes from the net.

Zaid bin Thabit, Abū Raja, Abū Al-Aaliyah, Muslim Al-Batin, Al-Ḥasan, Ashhab Al-ʻAqili, and Ibn ʻAmer reciter: {nusub} with damma on the nun and on the sad as well, according to the narration of Hafs on the authority of ʻĀṣim, and it was chosen by Abū Ḥātim.

Muqātil and Al-Kisai said: It means to their idols that they used to worship instead of Allah Almighty.

Al-Farra' and Al-Akhfash said: "an-nusub" is the plural of "an-nasb", such as: rahn and ruhun "mortgage", while "al-ansab" is the plural of "nusub", i.e. it is the plural of the plural (plurals). It was also said: "al-ansab" and "an-nusub" are one, sharing the same meaning.

{yūfiḍūna}: hastening, the poet said:

Knights of Zabian under iron, like jinns, are hastening from ʻAbqari

Ibn ʻAbbās and Qtādh said: {yūfiḍūna}: They are hastily walking.

Abū Al-Aaliyah andMujāhid said: {yūfiḍūna}: They are running ahead.

Ad-Ḍaḥḥāk said: {yūfiḍūna}: They are looking forward.

Al-Ḥasan said: {yūfiḍūna}: They are rushing at.

Al-Qurazi said: They are racing towards

(Q.70:44): ﴿with eyes downcast, utterly covered with disgrace. That is the Day they have ˹always˺ been warned of.﴾

With their eyes humbled, overcast by punishment. Qtādh said: their faces will be blackened.

{tarhaquhum dhillatun}: humiliation will cover them, such as it is said: teenage boy (murahiq), if he had a wet dream.

«That is the Day they have ˹always˺ been warned of.»: it refers to the Day of Resurrection.

sūrat Nūḥ

It is Meccan, consisting of nine hundred and twenty-nine letters, two hundred and twenty-four words, and twenty-eight verses.

[3244] Muḥammad bin Al- Qāsim reported to us on the authority of Muḥammad bin Muḥammad bin Shadha, on the authority of Aḥmad bin Muḥammad bin Al-Ḥasan, on the authority of Muḥammad bin Yahya, on the authority of Salam bin Qutaybah, on the authority of Shu'bah, on the authority of ʿĀṣim bin Bahdala, on the authority of Zir bin Hubaish, on the authority of Ubayy ibn Ka'b, Allah be pleased with him, he said: The Messenger of Allah (PBUH) said: **((Whoever recites sūrat Nūḥ, he becomes one of the believers who witnesses Nūḥ's call)).** (1)

In the name of Allah, the Most Gracious, the Most Merciful

(Q.71:1): Indeed, We sent Noah to his people ˹saying to him˺, ﴿Warn your people before a painful punishment comes to them.﴾

(Q.71:2): Noah proclaimed, ﴿O my people! I am truly sent to you with a clear warning:﴾

(Q.71:3): ﴿worship Allah ˹alone˺, fear Him, and obey me.﴾

(Q.71:4): ﴿He will forgive your sins, and delay your end until the appointed time.1 Indeed, when the time set by Allah comes, it cannot be delayed, if only

(1) **[3244] The assessment of the reliability of the chain of transmitters:**
- No jarh or ta'il was raised about the sheikh of the compiler and his sheikh (no criticism or praise was raised about him), and ʿĀṣim was truthful yet oblivious.
- The hadith is false and mawdu' (fabricated), as previously explained, and this transmission is the best one.

The authentication of Hadith:
- Al-Wahidi mentioned its text in ((Al-Wasīṭ)) 4/356. He said: Sa'id bin Muḥammad Al-Za'farani inform us, I am Abū ʿAmr Al-Sakhtiyani (such and such) with his chain of transmission on the authority of Ubayy bin Ka'b, then he mentioned it.
- The chain of transmission of the compiler was mentioned the same as Al-Zayla'I's transmission in ((Takhrīj al-aḥādīth wa-āthār al-Kashshāf)) 4/95

you knew!﴾ He may forgive you some of your sins and defer you, without chastising, until an appointed term, i.e. death.

(Q.71:5): He cried, ﴿My Lord! I have surely called my people day and night,﴾

(Q.71:6): ﴿but my calls only made them run farther away.﴾ it means: but my call has only increased their evasion of faith.

(Q71:7): ﴿And whenever I invite them to be forgiven by You, they press their fingers into their ears, cover themselves with their clothes, persist ˹in denial˺, and act very arrogantly.﴾

Indeed whenever I summoned them, so that You might forgive them, they put their fingers in their ears, in order not to hear what I say and draw their cloaks over themselves, and they cover their heads with them in order not to catch sight of me, and they persist in their disbelief, and act in great arrogance, disdaining faith.

(Q.71:8): ﴿Then I certainly called them openly,﴾

(Q.71:9): ﴿then I surely preached to them publicly and privately,﴾

(Q.71:10): ﴿saying, 'Seek your Lord's forgiveness, ˹for˺ He is truly Most Forgiving.﴾

(Q.71:11): ﴿He will shower you with abundant rain,﴾

[3245] Al-Ḥusayn bin Muḥammad bin Fnjwyh reported to us on the authority of ʻAbdullāh bin Ibrāhīm bin Ali, on the authority of Muḥammad bin ʻImran bin Hārūn, on the authority of Abū ʻUbaidullah Al-Makhzoumi, on the authority of Sufyan bin ʻUyaynah, on the authority of Mutrif, on the authority of Al- Shaʻbī, that ʻUmar bin Al- Khiṭāb, Allah be pleased with him, came out and prayed for rain with the people, yet he asked for forgiveness and came back. They said: we did not see you ask for rain? ʻUmar said: I asked for rain by the means in the sky with which the rain falls, then he recited: ﴿saying, 'Seek your Lord's forgiveness, ˹for˺ He is truly Most Forgiving. He will shower you with abundant rain,﴾ (1)

(1) **[3245] The assessment of the reliability of the chain of transmitters:**
- It includes ʻAbdullāh bin Ibrāhīm and his sheikh whom were not found, and his chain of transmission was interrupted. In addition, Al- Shaʻbī did not meet ʻUmar.

The authentication of Hadith:
- The hadith was reported on the authority of ʻUmar Ibn Al- Khiṭāb, may Allah be

(Q.71:12): ﴿supply you with wealth and children, and give you gardens as well as rivers.﴾ He will give you gardens and running rivers. When the people of Nūḥ, peace be upon him, lied to him for a long time, Allah Almighty withheld rain, and made the wombs of their women barren for forty years, so their wealth and livestock perished, but Allah Almighty promised them in case that they believed, He would give them the wealth and livestock.

Ar-Rab'i bin Subaih narrated that a man came to Al-Ḥasan, and complained to him of the barrenness, so Al-Ḥasan said to him: Ask Allah's forgiveness. Another came and complained to him of poverty, so he said to

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pleased with him, by two transmitters:

1- Ash- Sha'bī:

- It was reported by the compiler with the narration of Al-Makhzoumi, 'Abd-al-Rāziq in ((Al-Musannaf)) 3/87, Ibn Abi Shaybah in ((Al-Musannaf)) 2/221, 6/61 on the authority of Waki` bin Al-Jarrah, and At-Ṭabarī in ((Jāmi' al-Bayān)) 29/ 93 with the narration of Yūnus bin Abdull-'Ala, At-Tabarani in ((Al-Dua)) 2/1252 with the narration of Al-Faryabi, and Al- Bayhaqī in ((al-Sunan al-Kubrá)) 3/352 with the narration of Sa'id bin Manṣūr. All of them reported on the authority of Sufyan bin 'Uyaynah.
- It was reported by Al- Bayhaqī in ((al-Sunan al-Kubrá)) 3/351, 352 with the narration of 'Abther and Hashim bin Bashir.
- Al-Wahidi reported it in ((Al-Wasīṭ)) 4/357 with the narration of Jarir.
- The four transmitters (Ibn Uyaynah, Abther, Hashim, and Jarir) reported on the authority of Mutarrif bin Tarif, on the authority of Ash- Sha'bī who did not meet 'Umar, as stated by Abū Ḥātim, and Abū Zur'ah Al-Razian, as in ((Al-Marāsīl)) by Ibn Abi Ḥātim (p. 132), and Al-Daraqutni in ((Al-Sunan)) 3/309.
- Al-Nawawi said in ((Al-Khulāṣah)), as in ((Takhrīj al-aḥādīth wa-āthār al-Kashshāf)) 4/93: Its chain of transmission is sahih (authentic), but it is mursal (incomplete), because Ash-Sha`bi did not meet 'Umar.
- Ibn Hajar said in ((al-Kāfī al-Shāfī)) (pg. 177): Its narrators are trustworthy, yet it is interrupted.
- I said: Ash- Sha'bī's transmission on the authority of 'Umar was traced. Thus, it was reported on his authority by:

2- The father of Abi Wajza Al-Sa'di:

- It was reported by Al- Bayhaqī in ((al-Sunan al-Kubrá)) 3/351 with the narration of Abū Wajza, on the authority of his father, on the authority of 'Umar.
- This transmission was not clear to me; Abū Wajza and his father were not known.
- In conclusion: the hadith is definitely interrupted, even if its chains of transmission are many; accordingly it is da'if (weak). Allah knows best.

him: Ask Allah's forgiveness. Another came and complained to him of the drought of his orchards, and said to him: Ask Allah's forgiveness. Another came and said: pray for me and ask Allah to bless me with a son, and he said to him: Ask Allah's forgiveness. So we said to him: Men came to you complaining about different issues and asking for different Allah's gifts, so you ordered them all to ask forgiveness. It is not my view, but I considered the words of Allah Almighty concerning His Prophet Nūḥ, peace be upon him, that he said to his people: ﴿saying, 'Seek your Lord's forgiveness, ⌜for⌝ He is truly Most Forgiving. He will shower you with abundant rain, supply you with wealth and children, and give you gardens as well as rivers.﴾

(Q.71:13): ﴿What is the matter with you that you are not in awe of the Majesty of Allah,﴾

Why don't you see Allah's greatness? Ibn ʿAbbās andMujāhid said.

What is wrong with you that you do not glorify Allah, the Most High, Sa'īd bin Jubair said.

You do not care about Allah's greatness, Mansour said on the authority ofMujāhid .

You do not know Allah's greatness, Al-ʿAwfi said on the authority of Ibn ʿAbbās .

Do not fear Allah's punishment, Qtādh said.

You do not obey Allah, Ibn Zayd said.

Do not fear Allah's greatness, Al-Kalbi said.

What is wrong with you, you do not hope that He will reward you for your worship and reverence for Him, Ibn Kaysān said.

You do not truly know Allah nor thank Him for His grace, Al-Ḥasan said.

Do not hope for Allah's reward and do not fear His punishment, and {Ar-rajaa} refers to opposites; as it is used to mean hope and fear as well, Sa'īd bin Jubair said.

(Q.71:14): ﴿when He truly created you in stages ⌜of development⌝?﴾

When verily He created you in stages? Thus the sperm-drop is one state, the blood clot is another state, and so on, until the creation of the human being is complete.

(Q.71:15): ﴿Do you not see how Allah created seven heavens, one above the other,﴾

(Q.71:16): ﴿placing the moon within them as a ˹reflected˺ light, and the sun as a ˹radiant˺ lamp?﴾ Al-Ḥasan said: He made the moon in the sky of this world; it is permissible in the speech of the Arabs, as it is said: I came to Bani Tamim, when he met some of them. It is said: So-and-so is hiding in the houses of Bani-so-and-so, despite it is only one house.

Muqātil said: He made the moon accompanied with a light for the people of the earth. {fi, 'in'} implies the meaning of {m'aa, 'with'}.

'Abdullāh bin 'Amr also said: The faces of sun and moon are towards the heavens, and the sun light and the moon light are there, whereas their backs are towards the earth, as it is mentioned in a verse from the Qur'an: ﴿placing the moon within them as a ˹reflected˺ light, and the sun as a ˹radiant˺ lamp?﴾.

It was said to 'Abdullāh bin 'Amr: Why is the sun burning at times, and cold at other times?? He said: It is in the fourth heaven in the summer, and in the winter it is in the seventh heaven at the Throne of the Most Gracious, and if it were in the sky of this world, nothing would have been still alive.

(Q.71:17): ﴿Allah ˹alone˺ caused you to grow from the earth like a plant.﴾

He uses {nabātan} instead of {inabātan}, for it is verbal noun contrary to the verb. Al-Khalil said: there is an implied verb, which is {nabatakum nabatan}.

(Q.71:18): ﴿Then He will return you to it, and then simply bring you forth ˹again˺.﴾ He will make you return into it in your graves, and bring you forth, for the resurrection.

(Q.71:19): ﴿And Allah ˹alone˺ spread out the earth for you﴾ like a bed, it carries you alive and covers you after death.

(Q.71:20): ﴿to walk along its spacious pathways.'﴾ different routes

(Q.71:21): ˹Eventually,˺ Noah cried, ﴿My Lord! They have certainly persisted in disobeying me, and followed ˹instead˺ those ˹elite˺ whose ˹abundant˺ wealth and children only increase them in loss,﴾

Nafi', ʿĀṣim, and Ibn ʿAmer recited it with Fath on the waw and on the lam. It refers to the honorable leaders.

(Q.71:22): ﴿and who have devised a tremendous plot,﴾ extremely outrageous plot, by denying Nūḥ and harming him as well as his followers. It is said: kabīr and kubbār with and without stress, both share the same meaning. To illustrate, the Arabs say: ʿAjeeb, ʿaujab and ʿaujjab (wonder), husan and hussan (handsome), jumal and jummal (beautiful), qurraa (reader) and waddaa (beauty and joy).

Ibn Al-Sakit chanted:

The white that catches hearts, and it seizes, with its attractiveness, the devout Muslim's heart

One follows it for the noble morality, rather than beauty

Ibn Muhaisin and ʿIsa recited: (kubār) without stress.

However, they argued about the meaning of {wamakarū}:

Ibn ʿAbbās said: They said extremely outrageous words.

Al-Ḥasan said: They devised greatly concerning the religion of Allah and its followers.

Ad-Ḍaḥḥāk said: They fabricate lies against Allah, and they denied His Messenger.

It was also said: They incited their criminals to kill Nūḥ.

(Q.71:23): ﴿urging ˹their followers˺, 'Do not abandon your idols—especially Wadd, Suwâ', Yaghûth, Ya'ûq, and Nasr.﴾

{Waddan} is recited with damma on the waw according to the reciters of Medina, while other reciters choose fatha on the waw; they are considered two ways of pronunciation.

{walā suwāʿan walā yaghūth wayaʿūq} recited by the majority of the reciters, as Abū Ḥātim said that they are jussive. On the other side, {walā suwāʿan walā yaghūtha wayaʿūqa} recited by Al-A'mash and Ashhab Al-ʿAqili.

[3246] Al-Ḥasan bin Muḥammad bin Al-Ḥasan Al-Adl informed us during my reading before him, on the authority of ʿAbdullāh bin Yūsuf bin Aḥmad bin Mālik, on the authority of ʿAbdullāh bin Muḥammad bin Abdulaziz Al- Baghawī, on the

authority of Muḥammad bin Bakkar bin Al-Rayyan, on the authority of Abū Ma'shar, on the authority of Yazid bin Ziyad, on the authority of Muhammed bin K'ab, he said: Adam, peace be upon him, had five sons; Wadd, suwāʿ, yaghūth, yaʿūq, and Nasr, and they were devout worshipers. One day, one of them died, and they mourned and deeply grieved, so Satan came to them and said: May I picture something like him and place it before your qibla, if you look at it, you remember him? They said: We hate to place something before our qibla to which we could pray. He said: So I would put it at the back of the mosque. They said: well. Then Satan made it of brass and lead. Afterwards another one of the brothers died so he photographed it for them. Then another died, so Satan portrayed him for them, then another died, so Satan did the same. He said: So they used to do so until Allah wanted, to the extent that they abandoned Allah's worship. Afterwards, Satan came and said to them: Why do you not worship anything? They said: Who do we worship? He said: These are your gods and the gods of your fathers, don't you see them placed in your prayer place? He said: So they worshiped it instead of Allah Almighty, until Allah sent Nūḥ, peace be upon him, so he called them to worship Allah alone, yet they said: ﴿'Do not abandon your idols—especially Wadd, Suwâ', Yaghûth, Ya'ûq, and Nasr.﴾ (1)

(1) **[3246] The assessment of the reliability of the chain of transmitters:**

- Its chain of transmission is da'if (weak): it includes Abū Ma'shar who was da'if (weak), old man, and the sheikh of the compiler was disputable by Al- Ḥākim, and ʿAbdullāh bin Yūsuf was not found.

The authentication of Hadith:

- The hadith was reported by Abd bin Hamid as in ((al-Durr al-manthūr)) by As-Suyuti 6/427, Abū Al-Sheikh in ((Al-Azma)) 5/1590, ʿUmar bin Shabah in the book ((Makkah)) as in ((Fath Al-Bari)) 8 / 668, Al-Wahidi in ((Al-Wasīṭ)) 4/359, and Al-Baghawī in ((Ma'lem At-Tanzil)) 8/232 in a same manner.
- It was supported by: what Al-Bukhārī reported in the Book of Prophetic Commentary on the Qur'an (Tafseer of the Prophet (pbuh)), chapter: "Nor shall you leave Wadd nor Suwā' nor Yagūth nor Ya'ūq nor Nasr'. . ." (4920) on the authority of Ibn ʿAbbās , what Muslim reported in the Book of The Book of Mosques and Places of Prayer, Chapter: The prohibition of building masajid over graves and placing images therein; and the prohibition of taking graves as masajid (528), what Al-Nasa'i reported in the Book of the Masjids, Chapter: The Prohibition Of Taking Graves As Masjids 2/ 41, Aḥmad in ((A l-Musnad)) 6/51 (24252) and others, on the authority of ʿĀ'ishah, with marfu' (raised) chain of transmission.
- It was also supported by the compiler will mention soon related to Muḥammad bin Qais.

Sufyan narrated on the authority of Musa, on the authority of Muḥammad bin Qais: {urging ˹their followers˺, 'Do not abandon your idols—especially Wadd, Suwâ', Yaghûth, Ya'ûq, and Nasr.'}, he said: They were righteous people during the era between Adam and Nūḥ, peace be upon them, and they had followers. When they died, their companions who used to follow them said: If we had portrayed them, it would have motivated us to worship for we remember them. Thus, they did so, and when their followers died and other generation came, Iblis appeared to them and said: you fathers used to worship these portraits, and through them they were provided with rain, consequently they worshiped them.

Ibn 'Abbās said: Nūḥ, peace be upon him, was guarding the dead body of Adam, peace be upon him, on a mountain in India, to prevent the disbelievers from circumambulating his grave, so Satan said to them: These people are proud, claiming that they are the sons of Adam but you are not, despite it is a body, and I would portrait for you something like it to circumambulate it. Thus, Satan carved five idols; Wadd, Suwāʿ, yaghūth, yaʿūq, and Nasr, and he encouraged them to worship them. During the Flood, those idols were buried, and they were still buried until Satan brought them out to the Arab polytheists, so Quda'a worshiped Wadd Dumat al-Jandal, then its sons inherited it, until Kalb worshiped it, as Islam came while they were worshipping it. A'ala and An'am, from tay', worshiped yaghūth till it reached Murad who worshiped it for a while. Afterwards, Banu Najyah wanted to worshiped it instead of A'ala and An'am, so they fled with yaghūth to Al-Husayn, the brothers of Banu Al-Ḥārith bin Kaʿb.

As for yaʿūq, it was worshiped by Kahlan, then it was inherited by his sons, until it reached Hamedan.

As for Nasr: it was worshiped by Khath'am.

As for Suwāʿ: it was worshiped by the family of Dhul-Kila'.

'Aṭā', Qtādh, Al-Thumali, and Al-Musaiyab said: The idols of Nūḥ's people were worshiped by the Arabs. Wadd was worshiped by Kalb was in Dumat al-Jandal, and Suwāʿ was worshiped by Hudhail in Barhat. As for yaghūth, it was worshiped by Banu Ghatif, from Murad, in jarf, while yaʿūq was worshiped by Hamdan. Nasr was worshiped by the family of Dhu al-

Kila', from Himyar, and Lât was worshiped by Thaqif. As for 'Uzza, it was worshiped by Sulaym, Ghatfan, Jusham, Nasr, and S'ad bin Bakr.

As for Manât, it was worshiped in Qadeed, and as for Isaf, Naela, and Hubal, they were worshiped in Mecca. Isaf was placed in front of the Black Stone, Naela was put in front of the Yemeni Corner, and Hubal was eighteen cubits away from the interior of the Ka'ba.

Al-Waqidi said: Wadd was in the form of a man, Suwāʿ was in the form of a woman, Yaghūth was in the form of a lion, yaʿūq was in the form of a mare, and Nasr was in the form of an eagle.

(Q.71:24): ﴿Those ˹elite˺ have already led many astray. So ˹O Lord˺, only allow the wrongdoers to stray farther away.﴾ they have certainly led astray, by these false gods, many people, as it is mentioned in His saying: ﴿My Lord! They have caused many people to go astray…﴾ (Q.14:36)

(Q.71:25): ﴿So because of their sins, they were drowned, then admitted into the Fire. And they found none to help them against Allah.﴾

{mimmā}is relative pronoun, {khaṭayahum} (plural) is recited by Abū ʿAmr, {khaṭīātihim} (singular) is recited by Abū Haywa and Al-A'mash.

Abū Rouq narrated on the authority of Ad-Ḍaḥḥāk about Allah's saying: ﴿they were drowned, then admitted into the Fire. And they found none to help them against Allah.﴾, he said: it means in this world, they were drowned, by the Flood, on one side, and burned in the water on the other side.

[3247] Abū al- Qāsim al-Habibi chanted us on the authority of Abū Sa'īd Aḥmad bin Muḥammad bin Rumaih, on the authority of Abū Bakr bin al-Anbari, he said:

Creation is phased and parted, and creatures are staged in a process of change.

Do not be surprised when opposites meet, in one case, for Allah combines water with fire. (1)

(1) **[3247] The assessment of the reliability of the chain of transmitters:**
- The sheikh of the compiler was disputable by Al- Ḥākim.

The authentication of Hadith:
- The poetic verses were mentioned by Al-Qurtubi in ((Al-Jami' li Ahkam Al-Qur'an)) 18/311, and Al-Alusi in ((Rūḥ al-maʿānī)) 29/79.

(Q.71:26): ﴿Noah had prayed, ﴿My Lord! Do not leave a single disbeliever on earth.﴾

Muqātil said: the word Nūḥ in Syriac means the inhabitant, but he was called Nūḥ, because the earth was inhabited according to him.

{dayyāran}: means one who always goes and comes all over the earth, as it is derived from dawarān (revolving). Al-Qutaibi said: it means one who inhabits a dwelling.

(Q.71:27): ﴿For if You spare ˹any of˺ them, they will certainly mislead Your servants, and give birth only to ˹wicked˺ sinners, staunch disbelievers.﴾

Ibn ʿAbbās said: A man of them used to take his son to Nūḥ and say to him: Beware of this man (Nūḥ), he is a liar, and my father warned me of him. Then, this man died and his son would grow up and so on. Therefore, they ﴿give birth only to ˹wicked˺ sinners, staunch disbelievers﴾, it means their sons would disbelieve.

Muḥammad bin Kaʾb, Muqātil, Ar-Rabiʾ, Aʾtiyah and Ibn Zayd said: Nūḥ, peace be upon him, said this when every believer in their loins and wombs was born, and Allah the Most High made the wombs of their women barren and their men became infertile for forty years before the punishment, and it was said: it extended for seventy years. Allah told Nūḥ that they would not believe nor give birth to a believer, so then Nūḥ prayed against them, and Allah Almighty answered his supplication, and destroyed them all; at the time of torment, there were no young boys among them.

Abū Al-Aʾaliyah and Al-Ḥasan said: If their children perished with them, it would have been a punishment from Allah for the children, but Allah Almighty destroyed their offspring and their without punishment, then He destroyed them. As it is mentioned in His saying: ﴿And when the people of Noah rejected the messengers We drowned them, making them an example to humanity. And We have prepared a painful punishment for the wrongdoers.﴾ (Q.25:37) given that the children did not deny the messengers, but the torment fell on the deniers.

(Q.71:28): ﴿My Lord! Forgive me, my parents, and whoever enters my house in faith, and ˹all˺ believing men and women. And increase the wrongdoers only in destruction.﴾

His father's name: Lamak bin Methuselah. His mother was called Shamkha bint Anush, and they were believers.

Sa'īd bin Jubair recited: (waliwālidai) singular.

"and whoever enters my house in faith": it refers to his house.

Ad-Ḍaḥḥāk said: it means his place of worship.

It was also said: his ship.

{and ˹all˺ believing men and women}: refers to all believers, but Al-Kalbi: it refers to the nation of Muḥammad (PBUH).

﴿And increase the wrongdoers only in destruction.﴾ and do not increase the evildoers except in ruin', in destruction — and thus they were destroyed.

sūrat l-jin (The Jinn)

It is Meccan, and it consists of eight hundred and seventy letters, two hundred and eighty-five words, and twenty-eight verses.

[3248] Naqil bin Raqim bin Aḥmad bin Abdul-Jabbar Al-Babi reported to us, on the authority of ʿAbdullāh bin Aḥmad bin Muḥammad Al-Balkhi, on the authority of ʿUmar bin Muḥammad Al-Karabisi, on the authority of Asbat bin Elisha Al-Bukhārī, on the authority of Yahya bin ʿAbdullāh Al-Salami, on the authority of Noah bin Abi Maryam, on the authority of ʿAlī bin Zaid, on the authority of Zar, on the authority of Ubayy bin Ka'b, who said: The Messenger of Allah (PBUH) said: **((Whoever recites sūrat l-jin will be given the reward of freeing a slave by the number of every jinn and devil who believes and disbelieves in Muḥammad.))** (1)

In the name of Allah, the Most Gracious, the Most Merciful

(Q.72:1): Say, ˹O Prophet,˺ ﴿It has been revealed to me that a group of jinn listened ˹to the Quran,˺ and said ˹to their fellow jinn˺: 'Indeed, we have heard a wondrous recitation.﴾ they were nine of the jinn of Nasībīn, as they listened to the Prophet's (PBUH) recitation, and their story were already mentioned.

Abū Hamzah Al-Thumali said: We have been informed that they were from Banu Al-Shaysban, the most numerous of the jinn and the soldiers of Iblis.

(Q.72:2): ﴿It leads to Right Guidance so we believed in it, and we will never associate anyone with our Lord ˹in worship˺.﴾

(Q.72:3): ﴿˹Now, we believe that˺ our Lord—Exalted is His Majesty—has neither taken a mate nor offspring,﴾

(1) **[3248] The assessment of the reliability of the chain of transmitters:**
- the chain of transmitters is saqit (rejected) and its text is mawdu' (fabricated)
The authentication of Hadith:
- It has been already mentioned repeatedly.

{wa-annahu} is recited with fatha according to the reciters of Ash-Sham and Kufa except Abū Bakr.

Abū Ja'far recited with fatha what was related to the revelation, and with kasra what was related to the jinn. The other reciters chose kasra; except for what narrated on the authority of Ibn Kathīr, Abū ʿAmr, and Yaʿqūb, i.e. they recited with fatha the following verse ﴿Yet when the servant of Allah1 stood up calling upon Him ⌜alone⌝,﴾ (Q.72:19).

[3249] ʿUbaid bin Muḥammad bin Muhammed bin Mahdi Al-Adl reported to us on the authority of Abū Al-ʿAbbās Al-Assam - Muḥammad bin Ya'qub - on the authority of Aḥmad bin Hazem, on the authority of ʿUbaid Allah, on the authority of Sufyan, on the authority of As-Suddi about the Almighty's saying:{jaddu rabbinā}: it means our Lord's command. (1)

[3250] upon his chain of transmission on the authority of Sufyan on the authority of Sulayman al-Taymi on the authority of Al-Ḥasan, he said: it means Allah is free of all wants. (2)

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(1) **[3249] The assessment of the reliability of the chain of transmitters:**
- Its transmitters are trustworthy, except for As-Sadi, who is truthful yet oblivious.

The authentication of Hadith:
- It was reported by At-Ṭabarī in ((Jāmiʿ al-Bayān)) 29/103 on the authority of Ibn Bashar, on the authority of ʿAbd-al-Raḥmān, on the authority of Mahran, on the authority of Sufyan.
- It was also mentioned by Al-Baghawī in ((Ma'lem At-Tanzil)) 8/238.

(2) **[3250] The assessment of the reliability of the chain of transmitters:**
- His chain of transmission is sahih (authentic).

The authentication of Hadith:
- It was reported on the authority of Al-Ḥasan by two:

1- Sulaymān Al-Taimi:
- It was reported by At-Ṭabarī in ((Jāmiʿ al-Bayān)) 29/104 with the narration of Sufyan Ath-Thawri, ʿAbd-al-Rāziq in ((Interpretation of the Qur'an)) 2/321, At-Ṭabarī on the authority of Al-Mu'tamar bin Sulaymān, and At-Ṭabarī with the narration of Hashim bin Bashir. The three reported on the authority of Sulaymān At-Taymi.

2- Abū Raja:
- It was reported by At-Ṭabarī in ((Jāmiʿ al-Bayān)) 29/104 on the authority of Yaʿqūb bin Ibrāhīm on the authority of Isma`il bin ʿAliyah on the authority of Abū Raja', both of them (Al-Taymi and Abū Raja) reported on the authority of Al-Ḥasan. It was also mentioned by Abū ʿUbaid in ((Gharib Al-Hadith)) 1/157 on the authority of Al-Ḥasan.

Ibn ʿAbbās said: The Mighty of our Lord.

Mujahid and ʿIkrimah said: His Majesty.

Qtādh said: His greatness.

Ibn Abi Najih said on the authority ofMujāhid : His remembrance.

Ad-Ḍaḥḥāk said: His actions.

Al-Qurazi said: His bounties and blessings are upon His creation.

Al-Akhfash said: the Kingdome of our Lord.

Ibn Kaysān said: His victory over every disbeliever with the argument of justice.

The term of Aj- jaddu means: greatness, such as Anas said: If a man recited Al-Baqarah and Al-Imran, we thought him great (jadda).

Ibn ʿAbbās said: If the jinn knew that there is jadd in humans, they would not have said: :{jaddu rabbinā}.

Abū Ja'far Al-Baqir, his son Ja'far, and Al-Rabi` bin Anas said: Allah Almighty does not have {jadd}, but the jinn said out of ignorance, so they were not held accountable for it.

ʿIkrimah recited :{jiddu rabbinā} with kasra which means seriousness.

Ibn Al-Samifa' recited: :{jaddi rabbinā} which is the benefit.

(Q.72:4): ﴿and that the foolish of us used to utter ˹outrageous˺ falsehoods about Allah.﴾ {safīhunā}means the ignorant one among us.Mujāhid and Qtādh said: it means Iblis.

The verse means: the ignorant one among us used to utter atrocious lies against Allah.

(Q.72:5): ﴿We certainly thought that humans and jinn would never speak lies about Allah.﴾

We thought that they would never utter a lie against Allah, by attributing such things to Him till we listened to Qur'an.

(Q.72:6): ﴿And some men used to seek refuge with some jinn—so they increased each other in wickedness.﴾

The Arabic man used to say: I seek refuge in the master of this valley from the evil of the foolish people when he reached wilderness land, so then he would sleep in safety and security till morning.

Muqātil said: The first people who sought refuge with the jinn were people from Yemen, Banu Hanifa, and then this spread among the Arabs.

[3251] Abū ʿAbdullāh bin Fnjwyh reported to us on the authority of ʿAbdullāh bin Yusef bin Aḥmad bin Mālik, on the authority of Abū Al-Qāsim ʿAbdullāh bin Muḥammad bin Isḥāq Al-Marwazi, on the authority of Musa bin Saʾīd bin Al-Nuʾman- from Tartus - on the authority of Farwah bin Abi Al-Maghraa Al-Kindi, on the authority of Al- Qāsim bin Mālik, on the authority of ʿAbd-al-Raḥmān bin Isḥāq, on the authority of his father, on the authority of Kardam bin Abi Al-Saʾib Al-Ansari, Allah be pleased with him, who said: I travelled with my father to Medina in need, when the news of the Messenger of Allah (PBUH) started to spread in Mecca. Then, we spent the night with a shepherd, but at midday a wolf came and took a sheep, so the shepherd stood and said: O the lord of the valley, I seek refuge with you, and a herald called out, whom I do not see, saying: O Sarhan (wolf), let it go. Then, the sheep came quickly until it joined the flock without a bite. He said: thus Allah revealed to His Messenger (PBUH) in Mecca: ﴿And some men used to seek refuge with some jinn—so they increased each other in wickedness.﴾ [1]

(1) **[3251] The assessment of the reliability of the chain of transmitters:**

- Its chain of transmission is daʾif (weak): ʿAbd-al-Raḥmān bin Isḥāq, and his father were daʾif (weak), ʿAbdullāh bin Yūsuf was not found, and Al-Qāsim bin Mālik is truthful yet slightly weak.

The authentication of Hadith:

- The hadith relies on Al-Qāsim bin Mālik, on the authority of ʿAbd-al-Raḥmān bin Isḥāq bin Al-Ḥārith, on the authority of his father, on the authority of Kurdam.
- It was reported on the authority of Al-Qāsim by three transmitters:
- 1- Farwa bin Abi Al-Mughraa Al-Kindi:
- It was reported by the compiler, based on his authority, Al-Baghawī reported it in ((Maʾalem At-Tanzil)) 8/238 with the narration of Musa bin Saʾid bin Al-Nu`man, and Al-ʿAqili in ((Ad-Duʾfaa Al-Kabir)) 1/101 on the authority of Bishr bin Musa.
- Ibn Abi Ḥātim also reported it in ((Interpretation of the Great Qurʾan)) on the

It means: the jinn increased humans, in burden, by seeking refuge with their leaders.

Ibn ʿAbbās said: {rahaqan} means sin.

Mu'ammar said on the authority of Qtādh: it means wrong.

Sa'īd narrated on his authority: it means audacity.

Mujahid said: it means oppressiveness.

Ar-Rabi' said: it means difference.

Ibn Zaid said: it means fear.

Ibrāhīm said: it means greatness; that is why they said: we have ruled mankind and jinn.

Muqātil said: it means transgression.

Al-Ḥasan said: it means evil.

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authority of his father, as in ((Interpretation of the Great Qur'an)) by Ibn Kathīr 14/149. Al-Wahidi in ((Al-Wasīṭ)) 4/364 with the narration of Muḥammad Ibn Al-Haytham.

- The four transmitters reported on the authoirty of Farwa.

2- ʿAmer bin Sa'id:

- It was reported by Abū Al-Sheikh in ((Al-ʿAzma)) 5/1665.

3- Aḥmad bin Al-Kufi:

- It was narrated by At-Tabarani in ((Al-Mu'jam Al-Kabir)) 19/191 except that the father of ʿAbd-al-Raḥmān bin Isḥāq was missed.
- The hadith was classified as da'if (weak) by Al-Haythami in ((Majma' Az-Zawa'id)) 7/129, due to ʿAbd-al-Raḥmān bin Isḥāq.
- I said: his father was disputable. Ibn Ḥibbān said: The hadith is Munkar (denounced), and I do not know whether it is due to him or his son.
- The hadith was also reported by Ibn Al-Mundhir and Ibn ʿAsaker as in "Tarikh Dimashq" 25/331, and Ibn Mardawayh as in "Al-Isaba" by Ibn Hajar 5/296.
- It was also supported by the hadith of Muawiyah bin Qurra on the authority of his father:
- It was narrated by Ibn Mardawayh, as in ((Al-Isabah)) by Ibn Hajar 5/296. Assuming that it is proved, Al-Hafiz bin Kathīr explained its meaning in ((Interpretation of the Great Qur'an)) 14/149 by saying:
- The wolf which took the lamb - it is the kid of the sheep - might have been a jinn so that he wanted to terrify the shephered, then it was come back to him after seeking refuge in a jinn, in order to lead him astray and apostatize, Allah knows best.

Tha'lab said: it means loss.

Ar-Rahaq in the speech of the Arabs means sin, and {rahaq} means wrongdoer.

Al-'Asha said:

Nothing will benefit me except meeting her. How could a lover be healed as long as he does not suffer?!

(Q.72:7): ﴿And those ˹humans˺ thought, just like you ˹jinn˺, that Allah would not resurrect anyone ˹for judgment˺.﴾

They thought just as you, O disbelievers of humans that Allah would never raise anyone, after his death.

(Q.72:8): ﴿˹Earlier˺ we tried to reach heaven ˹for news˺, only to find it filled with stern guards and shooting stars.﴾

Mighty guards, from among the angels and meteors and scorching stars.

(Q.72:9): ﴿We used to take up positions there for eavesdropping, but whoever dares eavesdrop now will find a flare lying in wait for them.﴾

We used to take up positions in the heavens.

(Q.72:10): ﴿Now, we have no clue whether evil is intended for those on earth, or their Lord intends for them what is right.﴾

Whether evil is intended for those on earth, by throwing meteors, or whether their Lord intends for them good.

(Q.72:11): ﴿Among us are those who are righteous and those who are less so. We have been of different factions.﴾

Different factions: different desires, and different factions, including the believer and the disbeliever.

They means various kinds, Sa'īd bin Jubair said.

{Qidadan} means different, Al-Ḥasan said.

It means types, Al-Akhfash said.

It means varieties, Abū 'Ubaidah said..

It means races, Al-Muarij said.

It means different religions, Al-Nadr bin Shamil said

According to Ibn Kaysān, it means sects, each sect has its own desires like human's desires.

Al-Farra said: The Arabs say to describe their masters and their leaders: These are the heads (tariqa) of their people

Al-Musaiyab said: ﴿We have been of different factions﴾ means we have been Muslims, Jews and Christians.

[3252] Ibn Fnjwyh reported to us on the authority of Muḥammad bin 'Umar bin Al- Khiṭāb, on the authority of Al-Ḥusayn bin Muḥammad bin Bakhtawayh, on the authority of Abū Al-Ḥasan Muḥammad bin Ibrāhīm Al-Souri, in Antioch, on the authority of Muḥammad bin Al-Mutawakkil bin Abi Al-Sari, on the authority of Al-Muttalib bin Ziyad on the authority of As-Suddi, he said about His saying: ﴿We have been of different factions﴾ like you, there are different sects among the jinn; Qadariyyah, Murji'ah, Rafidah and Shiites. (1)

The singular of {qidada} is qida, which is faction, and it is originally derived from qad, which is cutting.

He said Labid eulogizes his brother, Arbid, saying:

My eyes have not stopped crying over Arbid yet, on this night in which the horses seemed to be cut into pieces (due to fatigue).

Another poet said:

I have said when Zaid was unshielded and Amr's horses seemed to be cut into pieces (due to fatigue).

(1) **[3252] The assessment of the reliability of the chain of transmitters:**

- Its chain of transmission is da'if (weak). It includes transmitters whom were not found, As-Sawri: about whom Al- Dhahabī said: He narrated a false hadith with Al-Mahdi, Ibn Abi Al-Sari: was truthful yet he was frequently oblivious, and Ibn Ziyad: was truthful, perhaps he was oblivious.

The authentication of Hadith:

- It was reported by Abū Al-Sheikh in ((Al-'Azma)) 5/1689, and Al-Baghawī mentioned it in ((Ma'alem At-Tanzel)) 8/240.

(Q.72:12): ﴿˹Now,˺ we truly know that we cannot frustrate Allah on earth, nor can we escape from Him ˹into heaven˺.﴾

We assume that we will never be able to elude God's command in the earth, nor will we be able to elude Him, in the heavens.

(Q.72:13): ﴿When we heard the guidance ˹of the Quran˺, we ˹readily˺ believed in it. For whoever believes in their Lord will have no fear of being denied ˹a reward˺ or wronged.﴾

{yakhāfu} is recited with the alf by the majority of the reciters, whereas{yakhf} is recited without alf, in jussive case, according to Al-A'mash.

He shall fear neither loss nor oppression. He says: He shall not fear that his good deeds will be diminished, nor that his bad deeds will be added to, nor that he will be held accountable for the guilt of others, nor that he will be punished without a sin. It was said {rahaqan}: a trouble he undergoes, and it was said: his reward is totally gone; as it is mentioned in His saying: ﴿a believer will have no fear of being wronged or denied ˹their reward˺.﴾ (Q.112:20)

(Q.72:14): ﴿And among us are those who have submitted ˹to Allah˺ and those who are deviant. So ˹as for˺ those who submitted, it is they who have attained Right Guidance.﴾

It means the unjust and the just. It is said: {Aqsata, and muqsit} means to act justly, such as Allah Almighty said:﴾ and act justly. Surely Allah loves those who uphold justice.﴾ (Q.49:9), whereas {qasata and qsutan} means to act unjustly, likewise the poet said:

They are those who killed Ibn Hind by force, so they wronged Al-Nu'man

Ibn zayed also said:

We oppressed and attacked the kings during the reign of Tubba'; before they severely punished the people.

Likewise, the Arabs used to say: {tarib} refers to the poor, while {mutrab} mean the rich.

So whoever has submitted to God, those are the ones who seek right guidance. {taḥarraw} means intend and seek, and it is used to seek qibla; Imru' al-Qais said:

Heavy and abundant rain constantly spreads over the land which becomes like a container (which is full of water), as the rain is still pouring down.

(Q.72: 15): ﴿And as for the deviant, they will be fuel for Hell.'﴾

(Q.72:16): ﴿Had the deniers followed the Right Way, We would have certainly granted them abundant rain to drink﴾

{wa-allwi} is recited with kasra on the waw, according to the majority of the reciters, whereas Yahya and Al-A'mash recited it with damma on the waw {wa-allwu}.

Commentators have different interpretations: some said: it means had they were upright on the path of truth, faith and guidance and they became obedient, We would have certainly granted them abundant rain to drink. ʿUmar, Allah be pleased with him, said in this verse: Wherever the water is, the wealth could be easily earned, and wherever the wealth is, fitna (the trial) will exist. Then, We would have given them much wealth and a comfortable life, as well as We would have expanded for them in sustenance in this world.

(Q.72:17): ﴿as a test for them. And whoever turns away from the remembrance of their Lord will be admitted by Him into an overwhelming punishment.﴾

We may try them to know the nature of their gratitude for what they gave him, according to Sa'īd bin Al-Musaiyab, ʿAta bin Abi Rabah, Ad-Ḍaḥḥāk, Qtādh, ʿUbaid bin ʿUmair, ʿAttia, Muqātil, and Al-Ḥasan. It was said: the companions of the Messenger of Allah (PBUH) were obedient, so the treasures of Khosrau and Caesar were opened (taken as spoils), thus they were tried. Consequently, they attacked their imam and killed him, i.e. ʿUthman bin ʿAffan, Allah be pleased with him, as it is mentioned in His saying, the Almighty:﴾ And had they observed the Torah, the Gospel, and what has been revealed to them from their Lord, they would have been overwhelmed with provisions from above and below…﴾ (Q.5:66), ﴿Had the people of those societies been faithful and mindful ˹of Allah˺, We would have overwhelmed them with blessings from heaven and earth. But they disbelieved, so We seized them for what they used to commit. ﴾ (Q.7:96), ﴿Whoever does good, whether male or female, and is a believer,

We will surely bless them with a good life, and We will certainly reward them according to the best of their deeds.﴾ (Q.16:97), and "He will shower you with abundant rain, supply you with wealth and children, and give you gardens as well as rivers." (Q.71: 11 - 12).

On the other side, it means if they were upright in the path of disbelief and misguidance and became disbelievers, We would have certainly granted them abundant wealth as a trial to punish them. Thus, We gradually draw them to destruction by punishing them later, according to Al-Rabi' bin Anas, Zaid bin Aslam, Al-Kalbi, Al-Thamali, and Yaman bin Riab. Ibn Kaysān, and Abū Majles.

They cited the following verses as proofs:

﴿When they became oblivious to warnings, We showered them with everything they desired. But just as they became prideful of what they were given, We seized them by surprise, then they instantly fell into despair!﴾ (Q.6:44), ﴿Were it not that people might ⌜be tempted to⌝ become one community ⌜of disbelievers⌝, We would have supplied the homes of ⌜only⌝ those who disbelieve in the Most Compassionate with silver roofs and ⌜silver⌝ stairways to ascend,﴾ (Q.43:33), ﴿Had Allah given abundant provisions to ⌜all⌝ His servants, they would have certainly transgressed throughout the land. But He sends down whatever He wills in perfect measure. He is truly All-Aware, All-Seeing of His servants.﴾ (Q.42:27), and ﴿Most certainly, one exceeds all bounds, once they think they are self-sufficient.﴾ (Q.96: 6-7).

However, the first view is agreed by the majority because «the Right Way" is marked by the definite article "the", so it is closer to the meaning of "the way of guidance", and the righteousness is mentioned only with guidance not otherwise.

{yasluk'hu} is recited with yaa, according to the reciters of Kufa, and Ya'qub, Ayyūb, Abi Hatem, and Abi 'Ubaid. {nasluk'hu} is recited with damma on the nun and kasra on lam, whereas the other reciters chose the fatha on the nun and damma on the lam. To be clear, there are two ways of pronunciation

;{salaka}and {aslaka}, and both of them share the same meaning, i.e. to make him enter.

{ṣaʿadan} means severe, Ibn ʿAbbās said.

{ṣaʿadan} means hardship, As-Sadi said.

According to Qtādh, {ṣaʿadan} means is not comfortable.

As for Muqātil, he said: {ṣaʿadan} means with no relief.

Al-Ḥasan said: {ṣaʿadan} means ever growing.

Ibn Zaid said: overwhelmingly stern.

{su'ad} originally refers to something difficult and hard, such as ʿUmar, Allah be pleased with him, said: Nothing is as difficult for me as the marriage sermon.

ʿIkrimah also stated: It is a mountain in the Fire.

Al-Kalbi said: Al-Walid bin Al-Mughirah will be assigned to climb a mountain of smooth rock in Hell until he reaches its top in forty years. So then, he will fall down the mountain, and then he will be also tasked with the same, as Allah says: ﴿I will make his fate unbearable,﴾ (Q.74:17).

(Q.72:18): ﴿The places of worship are ˹only˺ for Allah, so do not invoke anyone besides Him.﴾

The jinn said to the Prophet (PBUH): How can we come to the mosque and witness the prayer with you, while we are far from you? So it has been revealed to him:﴿ The places of worship are ˹only˺ for Allah, so do not invoke anyone besides Him.﴾, Sa'īd bin Jubair said.

Qtādh said: when the Jews and Christians entered their churches and their temples, they ascribe partners to Allah, so Allah Almighty commanded His Prophet (PBUH) and the believers to sincerely call Him if they entered the mosques; referring to all mosques.

Al-Ḥasan said: He meant all the places; the earth has been made for the Prophet (PBUH) a place of prostration and a means of purification. After the revelation of this verse, when one of them entered the mosque, Muslims would say: I bear witness that there is no god but Allah, and peace be upon the Messenger of Allah.

According to Sa'īd bin Jubair and Talaq bin Habib,{l-masājida} refers to the body parts on which the servant prostrates, and they are seven; the feet, the knees, the hands, and the face.

[3253] I heard Muḥammad bin Al-Ḥusayn Al-Sulami, transmitted on the authority of Mansour bin ʿAbdullāh, on the authority of Aba Al- Qāsim Al-Bazzaz, on the authority of Ibn ʿAṭā', he said: Your masjads are your body parts on which you are commanded to prostrate, do not subjugate them to anyone other than their Creator. (1)

[3254] Abū Bakr Muḥammad bin ʿAbdullāh bin Muḥammad bin Zakariya reported to us more than once on the authority of Abū Hamid bin Al-Sharqi, on the authority of Hamdan Al-Salami, on the authority of Musa bin Ismail, on the authority of Mualla bin Asad, and Muslim bin Ibrāhīm, on the authority of Wahib, on the authority of Ibn Tawūs, on the authority of his father, on the authority of Ibn ʿAbbās , he said: The Messenger of Allah (PBUH) said: **((I was commanded to prostrate on seven parts of the body; forehead – he pointed with his hand to his tip of his nose- hands, knees, and the extremities of the feet, and not to fold back the clothing or the hair)).** (2)

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(1) **[3253] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmission is da'if (weak).
- It includes the sheikh of the compiler who is disputable, Manṣūr about whom no jarh or ta'dil was raised, and Abū Al-Qāsim whose narration is not accurately known.

The authentication of Hadith:
- It was mentioned by Al-Salami in ((Ḥqyq al-tafsīr)) 351/A, Ibn ʿAttia in ((Al-Mohrer Al-Wajiz)) 5/383, and Abū Ḥayyān in ((al-Baḥr al-muḥīṭ)) 8/345 saying: Ibn ʿAtta was further mentioned it in the same manner.

(2) **[3254] The assessment of the reliability of the chain of transmitters:**
- His chain of transmission is sahih (authentic).

The authentication of Hadith:
- The hadith relies on Tawus bin Kaysan on the authority of ʿAbdullāh bin ʿAbbās .
- Based on his authority, it was reported by nine transmitters:
- First: ʿAbdullāh bin Tawus: it was reported on his authority by five transmitters:
- A- Wahib bin Khālid Al-Bahili, their mawla:
- It was reported by – other than the compiler - Al-Bukhārī, The Book of Call to Prayers (Adhaan), Chapter: To prostrate on the nose and in the mud (812), Al-

3255] Abū Bakr al-Jawzqi reported to us on the authority of ʿAmr bin

Nisa'i, The Book of the Commencement of the Prayer, Chapter: To prostrate on the Hands 2/209, Abū ʿAwana in ((Al-Musnad)) 2/183, Al- Bayhaqī in ((al-Sunan al-Kubrá)) 2/103 and Al-Baghawī in Ma'alim At-Tanzel 8/242, and in Sharh Al-Sunnah 3/136, all of them reported with the narration of Mu'alla bin Asad.

- It was also reported by – other than the compiler - aAd-Darimi in ((Al-Musnad)) 1/302 in prayer with the narration of Muslim bin Ibrāhīm.
- It was reported by the compiler with the narration of Musa bin Isma'il, Abū ʿAwana in ((Al-Musnad)) 2/183 with the narration of Aḥmad bin Isḥāq, Aḥmad in ((al-Musnad)) 1/292 (2658) on the authority of ʿAffan, by Abū Ya`la in ((Al-Musnad)) 4/319, based on his authority, Ibn Ḥibbān in ((Sahihah)) as in ((Al- Iḥsān)) 5/52, Al- Bayhaqī in ((al-Sunan al-Kubrá)) 2/103 with the narration of Ibrāhīm bin Al-Hajjaj Al-Sami, Al-Darimi in ((Al-Musnad)) 1/302 on the authority of Yahya bin Ḥasan, linked to Muslim bin Ibrāhīm, Aḥmad in ((Al-Musnad)) 1/305 (2777) on the authority of Yahya bin Isḥāq, Muslim in the Book of Prayer, Chapter: The Limbs Of Prostration (490) with the narration of Bahz, and At-Tabarani in ((The Great Lexicon)) 11/24 with the narration of ʿAbdullāh bin Muawiyah Al-Homsi. They (the ten transmitters) reported on the authority of Wahib.
- b- Sufyan bin ʿUyaynah:
- It was reported by Al-Shafi'i in ((Al-Umm)) 1/113, based on his authority, Al-Bayhaqī reported it in ((al-Sunan al-Kubrá)) 2/103, Al-Baghawī in ((Explanation of the Sunnah)) 3/137, Al-Hamidi in ((Musnad)) 1/230, Muslim, The Book of Prayer, Chapter: The Limbs Of Prostration (490) on the authority of ʿAmr Al-Naqid, Ibn Khuzaymah in ((Sahihah)) 1/321 on the authority of Sa'id Al-Makhzoumi, Al-Nisa'i, The Book of the Commencement of the Prayer, Chapter: To prostrate on the Knees 2/209 on the authority of Muḥammad bin Manṣūr Al-Makki, and ʿAbdullāh bin Muḥammad Al-Zuhri, and Al- Bayhaqī in ((al-Sunan al-Kubrá)) 2/103 with the narration of ʿAlī bin Al-Madini.
- They (the seven transmitters) reported on the authority of Sufyan bin ʿUyaynah.
- C- Abdul- Mālik bin Juraij: Two transmitters reported it on his authority:
- It was reported by ʿAbd-al-Rāziq in ((Interpretation of the Qur'an)) 2/180.
- It was reported by Muslim, The Book of Prayer (490) on the authority of Abi Al-Taher, and it was reported by Al-Nasaa'i, The Book of the Commencement of the Prayer, Chapter: To prostrate on the Nose 2/209 on the authority of Al-Ḥārith bin Miskin, and Aḥmad bin ʿAmr bin Al-Sarah, Al-Nasa'i 2/209, Ibn Khuzaymah in ((Sahihah)) 1/ 321, Abū ʿAwana in ((Al-Musnad)) 2/182 on the authority of Yūnus bin Abdul-ʿAla, Abū ʿAwana, and Al- Bayhaqī in ((al-Sunan al-Kubrá)) 2/103 with the narration of Bahr bin Nasir, and it was reported by Abū ʿAwana with the narration of Al-Layth.
- They (the six transmitters) reported it on the authoirty of ʿAbdullāh bin Wahb.
- Both of them (ʿAbd-al-Rāziq and Ibn Wahb) reported on the authority of Ibn Jurayj.
- D- Mu'ammar bin Rashid Al-Basri:

ʿAbdullāh al-Basri, on the authority of Aḥmad bin Salamah, on the authority

- It was reported by ʿAbd-al-Rāziq in ((Interpretation of the Qur'an)) 2/179 on his authority.
- E- Yahya bin Ayub:
- It was reported by At-Tabarani in ((Al-Mu'jam Al-Kabir)) 11/23 with the narration of Sa'id bin Abi Maryam, on the authority of Yahya.
- Second: Ibrāhīm bin Maysara.
- It was reported by ʿAbd-al-Rāziq in ((Interpretation of the Qur'an)) 2/181 on the authority of Ibn Juraij, in a brief manner.
- It was reported by At-Tabarani in ((Al-Mu'jam Al-Kabir)) 11/50, Ibn Ḥibbān in ((Sahihah)) as in ((Al- Iḥsān)) 5/251, and Al- Bayhaqī in ((al-Sunan al-Kubrá)) 2/103, all of them reported on the authority of Ibrāhīm bin Bashar Al-Ramadi on the authority of Sufyan bin ʿUyaynah. Both of them (Ibn Juraij and Ibn ʿUyaynah) reported it on the authority of Ibrāhīm.
- Third: Hafs bin Ghayath:
- At-Tabarani reported it in ((Al-Mu'jam Al-Kabir)) 11/35 with the narration of Sahl bin ʿUthman, on the authority of Hafs, in a similar mannar.
- Fourth: Laith bin Abi Sulaim:
- It was reported by Ibn Abi Shaybah in ((Al-Musannaf)) 1/234 on the authority of Muḥammad bin Fadil on the authority of Layth.
- Fifth: Shabib bin Bishr Al-ʿAjli:
- It was reported by At-Tabarani in ((Al-Mu'jam Al-Kabir)) 11/49 with the narration of Issa bin Yūnus on the authority of Shabib.
- Sixth: ʿʿAbdullāh bin ʿAbd-al-Raḥmān bin Abi Ḥusayn:
- It was reported by At-Tabarani in ((Al-Mu'jam Al-Kabir)) 11/49 with the narration of ʿUbaydullah bin Al-Akhnas, on the authority of ʿAbdullāh.
- Seventh: Abdul-Karim bin Abi Al-Mukhariq:
- It was reported by At-Tabarani in ((Al-Mu'jam Al-Kabir)) 11/51 with the narration of Abd Al-Rahman bin Sufara on the authority of Ibn Abi Al-Mukhariq.
- Eighth: Abū Bishr:
- It was reported by Ibn Abi Shaybah in ((Al-Musannaf)) 1/234 on the authority of Hushaym on the authority of Abi Bishr with mawquf (stopped) chain of transmission reported on the authority of Ibn ʿAbbās .
- Ninth: ʿAmr bin Dinar: Fifteen transmitters reported it on his authority;
- 1- Shu'bah bin Al-Hajjaj:
- it was reported by Al-Bukhārī, The Book of Call to Prayers (Adhaan), Chapter: To prostrate on seven bones (810), and Al- Bayhaqī in ((al-Sunan al-Kubrá)) 2/108 with the narration of Muslim bin Ibrāhīm.
- it was reported by Muslim in the Book of Prayer (490), and Aḥmad in ((Al-Musnad)) 1/285 (2584), 286 (2590) with the narration of Muḥammad bin Ja'far Ghandar.
- It was reported by Abū Dāwūd, The Book of Prayer, Chapter: the limbs of Prostration (890), on the authority of Muḥammad bin Kathīr, with the wording: "seven parts of

of Qutaiba bin Said, on the authority of Bakr bin Mudar, on the authority of

his body prostrate: his face, his two palms, his two knees and his two feet".

- It was reported by Aḥmad in ((Al-Musnad)) 1/255 (2300), on the authority of ʻAffan, 1/279 (2527) on the authority of Bahz, and it was narrated by Abū ʻAwana in ((Al-Musnad)) 2/182 with the narration of Shababah.
- It was reported by Aḥmad in ((Al-Musnad)) 1/324 (2983), and Al-Darmi in ((Al-Musnad)) 1/302 on the authority of Abi Al-Nadr Hashem bin Al-Qāsim.
- It was reported by Abū Dāwūd At-Tayalisi in ((Al-Musnad)) (2606) based on his authority, Abū Awana reported it in ((Musnad)) 2/182.
- They (the eight transmitters) reported on the authority of Shu'bah.
- Furthermore, it was reported with another chain of transmission:

2- it was reported by Al-Nisa'i, The Book of the Commencement of the Prayer, Chapter: The prohibition of tucking up one's hair when prostrating 2/215, Ibn Khuzaymah in ((Sahihah)) 1/321, and At-Tabarani in ((Al-Mu'jam Al-Kabir)) 9/11, All of them reported it with the chain of transmission of Yazid bin Zare'a on the authority of Shu'bah and Ruh bin Al-Qāsim, both of them reported it on the authority of ʻAmr.

3- Sufyan bin ʻUyaynah:

- It was reported by Al-Bukhārī, Book of Call to Prayers (Adhaan), Chapter: To prostrate on seven bones (809) on the authority of Qabisah, Ibn Majah, Book of Establishing the Prayer and the Sunnah Regarding Them, Chapter: Prostration (884) on the authority of Hisham bin ʻAmmar, Al-Nasa'i, Book of the Commencement of the Prayer, Chapter: The prohibition of tucking up one's garment when prostrating 2/216 on the authority of Muḥammad bin Manṣūr Al-Makki, Al-Shafi'i in ((Al-Umm)) 1/113, Al-Hamidi in ((Al-Musnad)) 1/230, Aḥmad in ((Al-Musnad)) 1/221 (1927), based on his narration, At-Tabarani reported it in ((Al-Mu'jam Al-Kabir)) 11/8, Ibn Khuzaymah in ((Sahihah)) 1/321 on the authority of Sa'id Al-Makhzoumi, and Ibn Al-Jarud in ((Al-Muntaqa)) 1/186 on the authority of Mahmud bin Adam, and At-Tabarani in ((Al-Mu'jam Al-Kabir)) 11/8 with the narration of ʻAbd-al-Rāziq and Muḥammad bin ʻAbbad Al-Makki, Abū Ya'la in ((Al-Musnad)) 4/377, and At-Tabarani in ((Al-Mu'jam Al-Kabir)) 11/8 with the narration of Abū Khaithama Zuhair bin Ḥarb, and Al- Bayhaqī in ((al-Sunan al-Kubrá)) 2/108 with the narration of Muḥammad bin Yussuf Al-Faryabi, 103/2 with the narration of ʻAlī bin Al-Madini.
- All of them - thirteen transmitters - reported on the authority of Ibn ʻUyaynah.

4- Hashim bin Bashir:

- It was reported by Aḥmad in ((Al-Musnad)) 1/286 (2596) on his authority.

5- Abū Ja'far al-Razi:

- It was reported by Abū Ya'la in ((Al-Musnad)) 4/319 and At-Tabarani in ((Al-Mu'jam Al-Kabir)) 11/10, and in ((Al-Mu'jam Al-Saghir)) 1/73, and based on his chain of transmission, Al-Khatib reported it in ((Tarikh Baghdad)) 4/80 all of them reported on the authority of ʻAlī bin Al-Ja'd, on the authority of Ar-Razi.

6, 7- Ayub, and Muḥammad bin ʻAbdullāh bin ʻUbaid:

- At-Tabarani reported it in ((Al-Mu'jam Al-Kabir)) 11/10 based on two chains of

Ibn Al-Had, on the authority of Muḥammad bin Ibrāhīm, on the authority

transmission reported on the authority of ʻAmr.

8- Ibrāhīm bin Yazid Al-Khoezi:

- It was reported by ʻAbd-al-Rāziq in ((Interpretation of the Qur'an)) 2/180, and based on his chain of transmission, At-Tabarani reported it in ((Al-Mu'jam Al-Kabir)) 11/9.

9- Sufyan Ath-Thawry:

- It was reported by At-Tabarani in ((Al-Mu'jam Al-Kabir)) 8/11 with the narration of ʻAbd-al-Rāziq.

10- Aban bin Yazid:

- It was reported by At-Tabarani ((Al-Mu'jam Al-Kabir)) 11/10 with the narration of Muslim bin Ibrāhīm on the authority of Aban.

11- Muḥammad bin Muslim Al-Taifi:

- It was reported by ʻAbd-al-Rāziq 2/180, and based on his authority, At-Tabarani reported it11/8.

12- Abdul- Mālik bin Juraij:

- It was reported by ʻAbd-al-Rāziq in ((Interpretation of the Qur'an)) 2/180, and based on his authority At-Tabarani in ((Al-Mu'jam Al-Kabir)) 11/8.

13- Abū ʻAwana Al-Yashkari:

- It was reported by Al-Bukhārī, The Book of the Call to Prayer, Chapter: The prohibition of tucking up one's garment when prostrating (816) on the authority of Musa bin Isma'il, Ibn Majah, The Book of Establishing the Prayer and the Sunnah Regarding Them, The Chapter: Prostration (883), Ibn Khuzaimah 1/320 on the authority of Bishr Ibn Mu'adh Al-Dharir, and At-Tabarani in ((Al-Mu'jam Al-Kabir)) 11 / 10 with the narration of Abū Kamel.
- The three transmitters reported it on the authority of Abū ʻAwanah.

14- Hammad bin Zaid:

- It was reported by Al-Bukhārī, The Book of Call to Prayers (Adhaan), Chapter: One should not tuck up his hair in As-Salat (the prayer) (815), At-Tabarani in ((Al-Mu'jam Al-Kabir)) 11/9, on the authority of ʻArim Abi Al-Nu'man, Abū Dāwūd, The Book of Prayer, The Chapter: the limbs of Prostration (889) on the authority of Sulaymān bin Ḥarb, Musaddad, Ibn Majah, The Book of Establishing the Prayer and the Sunnah Regarding Them, The Chapter: Prostration (883) on the authority of Bishr bin Mu'adh, and At-Tabarani in ((Al-Mu'jam Al-Kabir)) 11/9, and Abū Na'im in ((Hilyat Al-Awliya)) 6/264 with the narration of Yahya bin Isḥāq.
- The five transmitters reported it on the authority of Hammad bin Zaid, however, the narration of Yahya bin Isḥāq in which Hammad bin Salamah was mentioned associated with Hammad bin Zaid, as follows.

15- Hammad bin Salamah:

- It was reported by Muslim, The Book of Prayer (490) on the authority of Abi Ar-Rabi' Al-Zahrani, Yahya bin Yahya, Al-Nisa'i, The Book of the Commencement of the Prayer, Chapter: On how many (parts of the body) does one prostrate on?

of ʻAmir bin S'ad, on the authority of ʻAbbās bin Abdul Muttalib, Allah be pleased with him, he said that he heard the Messenger of Allah (PBUH) say: **((When a person prostrates, seven parts of his body prostrate)).** (1)

2/208, and At-Tirmidhī, The Book of Prayer, Chapter: What Has Been Related to Prostrating on Seven Limbs (273) on the authority of Qutaybah bin Sa'id, and At-Tabarani in ((Al-Mu'jam Al-Kabir)) 11/9 with the narration of Hajjaj bin Minhal.

- Al-Tabarani in ((Al-Mu'jam Al-Kabir)) 11/9, and Abū Na'im in ((Hilyat Al-Awliya')) 6/264 reported with the narration of Yahya bin Isḥāq. Additionaly, the five transmitters reported on the authority of Hammad bin Salamah.
- At-Tirmidhī said: It is Ḥasan (good) and sahih (authentic) hadith.
- In conclusion: The hadith is proved through various chains of transmission, including the Two Sahihs, but the narration of the compiler: "he pointed with his hand to his tip of his nose" was not found in other books. Instead, they includes other sentences and expressions such as: he pointed with his hand to his forehead", and "He pointed to his nose", so all of them share the same meaning.
- As for the action of "pointing", most of the narrations agreed with Tawus.
- Then I found Abū ʻAlī reported the hadith in his ((Musnad)) 3/142 on the authority of ʻAmr Al-Naqid on the authority of Waki` on the authority of a sheikh, whom was not named, on the authority of Tawus on the authority of ʻUbaydullah (or ʻAbdullāh) Al-Azdi on the authority of Ibn ʻAbbās .
- This chain of transmission is da'if (weak) due to Jahala (unknown transmitters), then Tawus reported it directly on the authority of Ibn ʻAbbās , which is the preserved narration, and what Abū Ya'la reported was not preserved. Allah knows best.

(1) **[3255] The assessment of the reliability of the chain of transmitters:**

- Its transmitters are trustworthy, but ʻAmr bin ʻAbdullāh Al-Basri, about whom no jarh or ta'dil was raised.

The authentication of Hadith:

- The hadith was reported by Yazid bin Al-Had, on the authority of Muḥammad bin Ibrāhīm Al-Taymi, on the authority of ʻAmer bin Sa'd, on the authority of Al-ʻAbbās.
- It was reported on the authority of Yazid by seven transmitters:
- 1- Bakr bin Mudar:
- It was reported by the compiler with the narration of ʻAmr Al-Basri, and Al- Bayhaqī in ((al-Sunan al-Kubrá)) 2/101 with the narration of Yahya bin Manṣūr Al-Qadi; both of them reported on the authority of Aḥmad bin Salamah.
- It was reported by Muslim, Book of Prayer, Chapter: the limbs of prostration (491) saying: ((Seven limbs)), Abū Dāwūd, Book of Prayer, Chapter on the limbs of prostration (891), Al-Tirmidhī, Book of Prayer, Chapter: what has been related to prostrating on seven limbs (272), Al-Nasa'i, Book the Commencement of the Prayer 2/208, Aḥmad in ((Al-Musnad)) 1/208 (1780), and Ibn Ḥibbān in ((Sahihah)) as in ((Al- Iḥsān)) 5/248 on the authority of Muḥammad bin ʻAbdullāh bin Al-Junaid.

Eventually, {masajid} with kasra on the jeem means places and its singular

The seven transmitters reported on the authority of Qutayba bin Sa'id, on the authority of Bakr bin Mudar.

2- Abdul Aziz bin Abi Hazim:

- It was reported by Ibn Majah, The Book of Establishing Prayer, Chapter: Prostration (885) on the authority of Ya'qub bin Hamid on the authority of Abdul-Aziz.

3- Ibrāhīm bin Muḥammad bin Yahya Al-Aslami:

- It was reported by Al-Shafi'i in ((Al-Umm)) 1/113 on his authority.

4- ʿAbdullāh bin Ja'far:

- It was reported by Aḥmad in ((Al-Musnad)) 1/206 (1765) on the authority of ʿAbd-al-Raḥmān bin Mahdi on the authority of Ibn Ja'far.

5- ʿAbdullāh bin Lahi'ah:

- It was reported by Aḥmad in ((Al-Musnad)) 1/206 (1769) on the authority of Yahya bin Isḥāq on the authority of Ibn Lahi`ah.

6- Al-Laith:

- It was reported by Ibn Khuzaymah in ((Sahihah)) 1/320 on the authority of Yūnus bin Abdul-ʿAla, on the authority of ʿAbdullāh bin Yūsuf, on the authority of Al-Layth.

7- Haywah:

- It was reported by Ibn Ḥibbān in ((Sahihah)) as in ((Al- Iḥsān)) 5/249 with the narration of Ibn Wahb on the authority of Haywah.
- It was also reported with another chain of transmission:
- Aḥmad reported it in ((Al-Musnad)) 1/206 (1764) on the authority of ʿAbd-al-Raḥmān bin Mahdi, on the authority of ʿAbdullāh bin Ja'far, on the authority of Ismail bin Muḥammad, on the authority of ʿAmir bin Sa'd, on the authority of Al-ʿAbbās bin Al-Muttalib.
- Based on the narration of Ibn Mahdi, it was reported by Al-Tahawi in ((Sharh Ma'ani Al-Athar)) 1/255, 256.
- Its chain of transmission is authentic.
- It was reported with another chain of transmission as well.
- Al-Bazzar reported it in ((Musnad)) as in ((Tārīkh al-aḥādīth wa-āthār al-Kashshāf)) by Al-Zailai 4/103, saying: ((I was commanded to prostrate on seven bones)) so he mentioned it.
- To conclude:
- The hadith is authenticated eith more than one chain of transmission, it was also supported by:
- The narration of Ibn ʿAbbās -the previous hadith - Abū Hurairah, Jaber, Abū Sa'id, and Sa'd, according to At-Tirmidhī and Al-Bazzar, except that Al-Bazzar, may Allah have mercy on him, said:
- We did not find anyone who said "Arāb, (bones)" other than ʿAbbās .
- I said: the previous hadith is contradictory to that.
- Abū Dāwūd reported it in the Book of Prayer, Chapter: the limbs of prostration (890) on the authority of Muḥammad bin Kathīr, on the authority of Shu'ba, on

is "masjid", but {misjad} with fatha on the jeem means body part.

According to Al-Ḥasan, {wa-anna l-masājida lillahi} means prayers are for only Allah, so do not invoke anyone besides Him. In other words, worship Him only and be devoted and obedient, however, it was also said: it means so devote them to the remembrance and worship of Allah, do not take them as stores, assemblies, nor roads, and do not ascribe partners to Allah.

(Q.72:19): ﴿Yet when the servant of Allah stood up calling upon Him ˹alone˺, the pagans almost swarmed over him.﴾

When the servant of God, the Prophet Muḥammad (PBUH), rose to invoke Him, to worship Him, in the valley of Mecca, the jinn listening to his recitation, were almost upon him in heaps and were heaped on top of one another, crowding in their eagerness to listen to the Qur'ān, according to Ad-Ḍaḥḥāk, and it was narrated by ʿAtiyah on the authority of Ibn ʿAbbās .

Sa'id bin Jubair narrated: it was said when the group of jinn returned to their nation and told them how the Companions of the Messenger of Allah (PBUH) were obeying him, following him in bowing, prostrating and prayers.

Al-Ḥasan, Qtādh, and Ibn Zayd said: It means: when the servant of Allah announced the call, mankind and jinn wished to extinguish Allah's light, but Allah certainly perfected His light, supported the Call and made it prevail.

{libad} means the groups are heaped on top of one another, and the large number of locusts called libad. {Tallbada} means the thickness of hair, that is why the lion's hair called libda and its plural libad, Zuhayr said:

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the authority of ʿAmr bin Dinar, on the authority of Tawus on the authority of Ibn ʿAbbās : Your Prophet commanded to prostrate on seven bones.

- Al-Hafiz Ibn Hajar mentioned a critical point in ((Fath Al-Bari)) 2/296, saying when "the limbs" mentioned in the hadith of Ibn ʿAbbās , and the word of "Arāb, (bones)" stated in the hadith of Al-ʿAbbās bin Abdul Muttalib were combined, saying: Arāb means limbs; It is perhaps that Ibn ʿAbbās narrated it on the authority of his father, may Allah be pleased with them both.
- I said: he tended to the fact that the auhtentication of the hadith relied on one, i.e. Al-ʿAbbās bin Abdul Muttalib, may Allah be pleased with him, and Allah knows best.

He is an armed lion (a brave fighter in the war) with thick hair and untrimmed claws.

There are four ways of pronunciation of "libad"; with kasra on the lam and fatha on the baa, according to the majority of the reciters, Abi 'Ubaid, and Abi Hatem. Its singular is libda with kasra on the lam. The second way: {lubada} with damma on the lam and fatha on the baa, according toMujāhid , Ibn Muhaisin, and Hisham. Its singular is "lubd" with damma on the lam. The third way: "lubud" with damma of the lam and baa, and its singular is "lubd" and "lubda" with damma on the lam, according to Abū Hayat. The fourth way: "lubbad" with damma on the lam and with emphasis on the baa, according to Al-Ḥasan, Aj-jahdari and Abi-Ja'far. Its singular: labid, such as raki' (kneeler) and sajid (prostrate).

(Q.72:20): Say, ⌜O Prophet,⌝ ﴿I call only upon my Lord, associating none with Him ⌜in worship⌝.﴾

Abū Ja'far, Al'ʻmsh, 'Āṣim, and Hamza recited {qul 'say'}, whereas the majority of the recited chose {qāla, 'he said').

(Q.72: 21): Say, ﴿It is not in my power to harm or benefit you.﴾

(Q.72: 22): Say, ﴿No one can protect me from Allah ⌜if I were to disobey Him⌝, nor can I find any refuge other than Him.﴾

I shall never find besides Him, any refuge.

Qtādh said: {mul'taḥadan} means supporter. Al-Kalbi said: Underground entrance, like a tunnel.

As-Sadi said: {mul'taḥadan} means shelter.

Muqātil said: The infidels of Mecca said to the Prophet (PBUH): You have called to a great matter of which we have never heard, and you became hostile to all people, so turn away from this, and we will protect you; therefore, Allah revealed these verses.

{Ghyyan walā rashadan, 'deviation or guidance'} was recited by Ubayy.

(Q.72:23): ﴿⌜My duty is⌝ only to convey ⌜the truth⌝ from Allah and

⌜deliver⌝ His messages.﴾ ﴿And whoever disobeys Allah and His Messenger will certainly be in the Fire of Hell, to stay there for ever and ever.﴾

Communications from Allah only imply the security and salvation, according to Al-Ḥasan. As for Qtādh, he said: {except a deliverance from Allah and His Messages} means I have power to bring it with Allah's help and success, but as for disbelief and faith, I do not.

It was also said it is not in my power to harm or benefit you, but my duty is only to convey the truth from Allah; I am only the Messenger, and I have no power more than what I have.

(Q.72:24): ﴿Only when they see what they have been threatened with will they know who is weaker in helpers and inferior in manpower.﴾

{What they have been threatened with} refers to the cherishment.

(Q.72:25): Say, ﴿I do not know if what you are promised is near or my Lord has set a distant time for it.﴾

{What you are promised} means the torment, and it was said: it refers to the Day of Resurrection. {or my Lord has set a distant time for it}: an extent and a term which only He knows.

(Q.72:26): ﴿⌜He is the⌝ Knower of the unseen, disclosing none of it to anyone,﴾

{ʿālimu l-ghaybi} is nominative for it is adjective.

He does not reveal His Unseen to anyone, from mankind.

(Q.72:27): ﴿except messengers of His choice. Then He appoints angel-guards before and behind them﴾

Except to a messenger of whom He approves. Then, in addition to disclosing to him the unseen, by way of a miracle for him, He dispatches and appoints before him, namely, the Messenger, and behind him watchers, guardian angels to protect him from the devils and the jinn. So that they do not eavesdrop and inform it to their priests.

Sa'id bin Jubair said: {raṣadan} four of the guardian angels.

Muqātil and others said: When Allah Almighty sent a messenger, Satan came to the messenger in the form of Gabriel, peace be upon him, so Allah sent before and behind him guardian angels to guard him and expel Satan. If Satan comes to him in the form of an angel, they say: this is Satan, so beware, and if an angel comes to him, they say: This is the Messenger of your Lord.

(Q.72:28): ﴿to ensure that the messengers fully deliver the messages of their Lord—though He ˹already˺ knows all about them, and keeps account of everything.﴾

Ibn (ʿAbbās) and Yaʿqūb recited {liyuʿlama} with damma on the ya', i.e. people shall be informed that the Messengers fully deliver the messages of their Lord. Others recited it with fatha on the yaa; it means the Messenger shall know that the angels fully delivered the messages of their Lord, and He encompasses all that is with them. {ʿadadan, ʿin number'} is accusative due to being consequential qualifiers or being verbal noun.

sūrat l-muzamil (The One wrapped in Garments)

It was revealed in Mecca, except for His saying: ﴿Surely your Lord knows that you ˹O Prophet˺ stand ˹in prayer˺ for nearly two-thirds of the night﴾ to the end of the surah…﴾ (Q.73: 20) to the end of the surah. It consists of eight hundred and sixty-eight letters, two hundred and thirty-five words, and twenty verses according to Kufic counting.

[3256] Abū Al-Ḥasan Al-Mawardi reported to us on the authority of Abū Muḥammad bin Abi Hamid, on the authority of Abū Ja'far Muḥammad bin Al-Ḥasan Al-Isfahani, on the authority of Al-Mu'ammal bin Isma'il, on the authority of Sufyan Al-Thawri, on the authority of Aslam (Al-Manqari), on the authority of ʿAbdullāh bin ʿAbd-al-Raḥmān bin Abzi, on the authority of his father, on the authority of Ubayy bin Kaʿb, Allah be pleased with him, said: The Messenger of Allah (PBUH) said: **((Whoever recites ﴿O you wrapped ˹in your clothes˺﴾, the times of hardship, in this worldly life and in the Hereafter, will be easy for him.))** (1)

In the name of Allah, the Most Gracious, the Most Merciful

(Q.73:1): ﴿O you wrapped ˹in your clothes˺!﴾ O you enwrapped in your garment; al-muzzammil is actually al-mutazammil; the tā' has been assimilated with the zāy, such as His saying: ﴿O you covered up ˹in your clothes˺!﴾ (Q.74:1). It is said: tazammal and taddathara, i.e. to be covered up in his garment. Imru' Al-Qais said:

The mountain covered in rain resembles the old man wrapped in a striped garment

Abū ʿAbdullāh Al-Jedali said: I asked A'isha, Allah be pleased with her, about His saying: {O you wrapped ˹in your clothes˺!} What was wrapping

(1) **[3256] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmission is da'if (weak). Al-Mu'ammal bin Ismail: trustful with bad memorization, and ʿAbdullāh bin Al-Rahman bin Abzi: acceptable.
- The hadith is false and fabricated, as it has been stated repeatedly.

him (PBUH)? She said: It was a garment of fourteen cubits, I covered up with its half while I was sleeping, and the other half was on the Messenger of Allah (PBUH) while he was praying.

Abū ʿAbdullāh said: I asked her, what was the garment made of? She said: By Allah, it was not silk, Cashmere, Ibraysam, nor wool, but its border was made of hair, and its weft was made of fur.

As-Suddi said: He meant: O sleeper, get up and pray.

ʿIkrimah said: It means: O you who are assigned to this command (the call), and he used to recite al-Muzammal with the softened zay and with fatha on the stressed mem.

Scholars said: Allah called him, "O you covered up" and ʿO you wrapped ⌜in your clothes⌝!" in the beginning, because he had not yet done anything to convey the message.

(Q.73:2): ﴿Stand all night ⌜in prayer⌝ except a little﴾

{Al-layla} is recited with kasra on the mem, according to the majority of the reciters, whereas Abū Al-Sammal Al-Adawi recited it with damma on the mem.

(Q.73:3): ﴿⌜pray⌝ half the night, or a little less,﴾ or reduce of it up to a third.

(Q.73:4): ﴿or a little more—and recite the Quran ⌜properly⌝ in a measured way.﴾ or add to it, up to two thirds, the best among these ranks.

When this verse was revealed to the Prophet)PBUH) and his companions, it became very difficult for them; they did not know when one-third of the night was, when the half of the night was, and when two-thirds were, so they stood in prayer to the morning for fear that they would not follow the command. However, it became difficult; their feet swelled, and their faces became pale, so Allah Almighty had mercy on them, and lightened their burden. Therefore, this verse was abrogated by His saying: ﴿He knows that some of you will be sick" (Q.73:20) the period between the beginning of the surah and its end was a year.

And Saʾīd bin Jubair said: When His saying: {O you wrapped ⌜in your clothes⌝!} was revealed, the Prophet (PBUH) was praying at night as Allah

Almighty commanded him with a group of his companions for ten years, so Allah revealed after ten years: ﴿Surely your Lord knows that you ˹O Prophet˺ stand ˹in prayer˺ for nearly two-thirds of the night, or ˹sometimes˺ half of it, or a third, as do some of those with you﴾ (Q.73:20) He lightened their burden after ten years.

Muqātil and Ibn Kaysān said: This was in Mecca before the five daily prayers were imposed, then it was abrogated by the five daily prayers.

Ibn ʿAbbās said: When the beginning of sūrat l-muzamil was revealed, they used to stand up in prayer in the month of Ramadan, so there was a year between its beginning and its end.

Abū Salamah bin ʿAbd-al-Raḥmān narrated on the authority of ʿĀ'ishah, Allah be pleased with her, she said: I used to spread out a mat for the Messenger of Allah (PBUH) to pray at night, and the people heard of that, so they gathered, and when he saw their gathering, he dislike that, lest others should follow him and it might become obligatory upon them. Then, he entered angrily the house, so they began to clear their throat and cough, thus he went out to them and said: **((O people, don't take upon yourselves, except the deeds which are within your ability, for Allah does not grow weary till you do. The acts most pleasing to Allah are those which are done most continuously, even if they amount to little)).**

Thus, ﴿O you wrapped ˹in your clothes˺!, Stand all night ˹in prayer˺ except a little—﴾ was revealed. Accordingly, it became obligatory to them, and it was revealed in the status of an obligation upon them for eight months, to the extent that one of them was to tie a rope cling to it. When Allah Almighty saw their prayers, seeking His face and His pleasure, He had mercy on them and lightened their burden, saying: ﴿Surely your Lord knows that you ˹O Prophet˺ stand ˹in prayer˺ for nearly two-thirds of the night, or ˹sometimes˺ half of it, or a third, as do some of those with you.﴾ (Q.73:20) so, the night prayer became voluntary.

Al-Ḥasan said in this verse: Praise be to Allah, He it is the voluntary prayer after performing the obligatory prayer.

{and recite the Quran ˹properly˺ in a measured way}, recite it with a clear recitation, Al-Ḥasan said.

Ibn Abi Najih narrated on the authority of Mujāhid: recite it in order and slowly.

Mansour narrated on the authority of Mujāhid: recite it slowly.

Ibn ʿAbbās said: recite it clearly, and it was said on his authority: recite it with ease; each three, four, and five verses.

Qtādh said: recite it with concentration.

Ibn Kaysān said: You understand it while recitation.

It was said: clarify it in detail, and do not recite it quickly.

Abū Bakr bin Taher said: earnestly seek to understand its speech, ask yourself to abide by its rulings, your heart to understand its meanings, and your soul to turn to him.

[3257] Ibn Fnjwyh reported to us on the authority of Ibn Mālik Al-Qati'i, on the authority of ʿAbdullāh bin Aḥmad bin Ḥanbal, on the authority of Ubayy, on the authority of ʿAbd-al-Raḥmān, on the authority of Sufyan, on the authority of ʿĀṣim, on the authority of Zirr, on the authority of ʿAbdullāh bin ʿAmr, on the authority of the Prophet (PBUH) who said: **((The one who was devoted to the Qur'an will be told on the Day of Resurrection: 'Recite and ascend (in ranks) as you used to recite when you were in the world. Your rank will be at the last Ayah you recite)).** (1)

(1) **[3257] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmissionis Ḥasan (good).

The authentication of Hadith:
- The hadith relies on ʿĀṣim bin Bahdala, on the authority of Zar bin Hubaish, on the authority of ʿAbdullāh bin ʿAmr bin Al-ʿAas, and it was reported by three transmitters, on the authority of ʿĀṣim:
- A- Sufyan Ath-Thawri: upon whose authority five transmitters reported it:
- 1- ʿAbd-al-Raḥmān bin Mahdi:
- It was reported by Aḥmad in ((Al-Musnad)) 2/192 (6799) based on his authority, the compiler reported as well. It was reported by At-Tirmidhī, The Book of Virtues of the Qur'an (2914) on the authority of Bandar, and Ibn Ḥibbān in ((Sahihah)) as in ((Al- Iḥsān)) 3/43 with the narration of ʿUqba bin Makram; the three transmitters

(Q.73:5): ﴿˹For˺ We will soon send upon you a weighty revelation.﴾

reported on the authority of Ibn Mahdi.

2- Waki' bin Al-Jarrah:

- It was reported by Abū Bakr bin Abi Shaybah in ((Al-Musannaf)) 6/131, based on his authority Ibn Al-Durais reported it in ((Fada'il Al-Qur'an)) (p. 65), Al-Faryabi reported it in ((Fada'il Al-Qur'an)) (p. 167), and his brother 'Uthman bin Abi Shaybah also did.
- It was reported by Al- Ḥākim in ((Al-Mustadrak)) 1/552, upon his authority, Al-Bayhaqī reported it in ((al-Sunan al-Kubrá)) 2/53 with the narration of 'Uthman; both of them reported it on the authority of Waki`.

3- Yahya bin Sa'id Al-Qattan:

- It was reported by Abū Dāwūd, The Book of Prayer, Chapter: Chapter: How It Is Recommended To Recite (The Qur'an) With Tartil (1646) on the authority of Musdad.

4- Abū Na'im Al-Fadl bin Dakin:

- It was reported by At-Tirmidhī in The Book of Virtues of the Qur'an (2914), on the authority of Mahmoud bin Ghaylan, Al-Faryabi in ((The Virtues of the Qur'an)) (p. 168) on the authority of Abū Bakr bin Abi Shaybah, and Al-Baghawī in ((Explanation of the Sunnah)) 4/435 with the narration of Hamid bin Zangawayh. The three transmitters reported on the authority of Abū Na'im.

5- Abū Dāwūd Al-Hafry:

- It was reported by At-Tirmidhī (2914) on the authority of Mahmoud bin Ghaylan, on the authority of Abū Dāwūd.
- B- Zaeida bin Qudamah:
- It was reported by Ibn Abi Shaybah in ((Al-Musannaf)) 6/131, and based on his authority, it was reported by Ibn Al-Durais in ((the Virtue of Al-Qur'an)) (p. 65) on the authority of Abi Usama, and Ibn Al-Durais in ((the Virtue of Al-Qur'an)) (p. 65) on the authority of Hafs bin 'Umar on the authority of Hussain bin Ali; both of them reported on the authority of Zaeida.
- C- Abū Ja'far's father:
- It was reported by Ibn Al-Dharis in ((the Virtue of the Qur'an)) (p. 65) on the authority of Ibn Abi Ja'far, on the authority of his father, on the authority of his grandfather.
- All these chains of transmission lead to 'Āṣim, whose narration was Ḥasan (good).
- Nevertheless, the hadith was authenticated by At-Tirmidhī, and Al- Ḥākim and Al- Dhahabī agreed with him, Sheikh Aḥmad Shākir in his critical edition of ((Al-Musnad)) 19/123, and Sheikh Al-Albani in ((Sahih Sunan At-Tirmidhī)) 3/10 as they, At-Tirmidhī and Al-Albani, said: it is Ḥasan (good) Sahih (authentic).
- I said: this hadith was supported by two chains of transmitters reported on the authority of Abū Hurairah and Abū Sa'id Al-Khudri.

1- As for the hadith of Abū Sa'id Al-Khudri:

- It was reported by Aḥmad in ((Al-Musnad)) 3/40 (11360), and Ibn Majah, The

Al-Ḥasan said: it is easy to recite the surah quickly, but adhering by it rulings is difficult and hard.

Qtādh said: by Allah, its prescriptions and rulings are hard and difficult.

Ibn ʿAbbās said: its prescriptions are stern.

Abū Al-Aaliya said: it is stern due to promises, threats, what is permissible, and what is prohibited.

Muḥammad bin Ka'b said: it is stern for the hypocrites.

Al-Farra' said: it is weighty, not light; because it is the words of our Lord.

Abdul Aziz bin Yahya said: it is majestic; it is said to the wise man: sober and sapient.

[3258] I heard Professor Aba Al- Qāsim bin Habib reported on the authority of Aba Isḥāq Ibrāhīm bin Mudarib bin Ibrāhīm, on the authority of Ubayy, on the authority of Al-Ḥusayn bin Al-Fadl, he was asked about this verse, so he said: it means We will soon send upon you words are light for the tongue but weighty in the balance. (1)

Book of Etiquette, Chapter: The rewards associated with the Quran (3780).

- Its chain of transmission includes ʿAttia Al-ʿAwfi, who was da'if (weak).

2- As for the hadith of Abū Hurairah:

- It was reported by Aḥmad in ((Al-Musnad)) 2/471 (10087), and Ibn Abi Shaybah in ((Al-Musannaf)) 6/131, based on his narration, it was also reported by Ibn Al-Daris in ((the Virtue of the Qur'an)) (p. 64) as well as Ibn Numayr. The three transmitters reported on the authority of Waki', on the authority of Al-A'mash, on the authority of Abū Ṣāliḥ, on the authority of Abū Sa'id, or Abū Huraira, since Al-A'mash doubted.
- Al-Haythami said in ((Mujama' Az-Zwaed)) 7/162: It was reported by Aḥmad, and its transmitters are Sahih (authentic). Thus, the hadith supported by these two transmitters, is classified as sahih (authentic) by virtue of another Hadith, and Allah knows best.

(1) **[3258] The assessment of the reliability of the chain of transmitters:**

- Its chain of transmitters includes the Sheikh of the compiler who was disputable according to Al- Ḥākim, and no jarh or ta'dil was raised about him (no criticism or praise was raised about him).

The authentication of Hadith:

- Al-Baghawī mentioned it in ( )Ma'alim At-Tanzel((8/252, and Al-Qurtubi in ((Al-Jami' li Ahkam Al-Qur'an)) 19/39, and he did not attribute it to Mu'in, except that he concluded it, saying: Al-Qushairi mentioned it.

Abū Bakr bin Taher said: It means this revelation can only be at a heart supported by Allah, and a soul believed in monotheism.

Al- Qāsim said: Hearing knowledge from a scholar is bitter, and applying it is difficult, but it brings relief if the servant applies it according to the Sunnah. It was also said: The Qur'an is heavy to bear.

Ibn Zaid said: By Allah, it is heavy and blessed, just as it is weighty in this world, it is weighty in the balance on the Day of Resurrection.

[3259] Abū Al-Ḥasan bin Abi Al-Fadl Al-Qahandzi reported to us on the authority of Makki bin Abdan, on the authority of Muḥammad bin Yahya, on the authority of ʿAbdullāh bin Nafiʾ, on the authority of Mutarrif, on the authority of Mālik.

[3260] ʿAbdullāh bin Hamid Al-Wazzan reported to us on the authority of Abū Bakr Aḥmad bin Isḥāq, on the authority of Muḥammad bin Ghalib, on the authority of ʿAbdullāh, on the authority of Mālik, on the authority of Hisham bin ʿUrwa, on the authority of his father, on the authority of ʿĀʾishah, Allah be pleased with her, that Al Ḥārith bin Hisham asked the Messenger of Allah (PBUH), saying: O Messenger of Allah, How does the divine inspiration come to you? The Messenger of Allah (PBUH) said: **((In all these ways: The Angel sometimes comes to me with a voice which resembles the sound of a ringing bell, and when this state abandons me, I remember what the Angel has said, and this type of Divine Inspiration is the hardest on me; and sometimes the Angel comes to me in the shape of a man and talks to me, and I understand and remember what he says.))**

A'isha added, "I saw it coming down on him on an intensely cold day, and when it had left him his forehead was dripping with sweat. (1)

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(1) **[3259-3260] The assessment of the reliability of the chain of transmitters:**

- Its chain of transmission is sahih (authentic). No jarh or ta'dil was raised about the sheikh of the compiler, ʿAbdullāh bin Hamid (no criticism or praise was raised about him), but he was traced.

The authentication of Hadith:

- The hadith relies on Hisham bin ʿUrwa on the authority of his father on the authority

[3261] ʿAbdullāh bin Hamed reported to us on the authority of Aḥmad

of ʿĀ'ishah. Seven transmitters reported it on his authority:

1- Mālik bin Anas in ((Al-Muwatta') 1/202, chapter "Collection of what was narrated concerning the Qur'an":

- It was reported by the compiler with the narration of ʿAbdullāh bin Nafi', Mutarrif, Al-Bukhārī, The Book of Revelation, Chapter: How the Divine Revelation started being revealed to Allah's Messenger (2), Abū Na'im in ((The evidence of prophecy)) (p223) on the authority of Abdulla bin Yūsuf, At-Tirmidhī, the Book of Virtues, Chapter: What Has Been Related About How The Revelation Would Descend Upon The Prophet (SAW) (3634), Ibn Sa'd in ((Al-Tabaqat Al-Kubra)) 1/198 on the authority of Ma'an bin 'Isa, and Al-Nisa'i the book of the Commencement of the Prayer, hapter: Collection of what was narrated concerning the Quran 2/147 and in ((al-Sunan al-Kubrá)) 1/412 / 412 with the narration of Muḥammad bin Isḥāq, and in Al-Sughra, he added: Al-Ḥārith bin Maskin, and Aḥmad in ((Al-Musnad)) 6/257 (26198) on the authority of ʿAbd-al-Raḥmān bin Mahdi, and Ibn Ḥibbān in ((Sahihah)) as in ((Al- Iḥsān)) 1/225 with the narration of Aḥmad bin Abi Bakr, and Al-Baghawī in ((Maʿālim al-tanzīl)) 8/252, and in ((Explanation of the Sunnah)) 13/321 with the narration of Abi Musab.
- The nine transmitters reported it on the authority of Mālik bin Anas.

2- Sufyan bin 'Uyaynah:

- It was reported by Muslim, Book of Virtues, Chapter: The Prophet (SAW) Sweated When It Was Cold, And When The Revelation Came To Him (2333) on the authority of Abū Bakr bin Abi Shaybah, Al-Nisa'i, The Book of the Commencement of the Prayer, Chapter: Collection of what was narrated concerning the Quran 2/146 on the authority of Isḥāq ibn Ibrāhīm, and Al-Humaidi in ((Al- Musnad)) 1/124. The three of them reported on the authority of Sufyan.

3, 4- Abū Usama and Muḥammad bin Bishr:

- It was reported by Muslim (2333) on the authority of Abū Kuraib, on the authority of both of them, and on the authority of Muḥammad bin ʿAbdullāh bin Namir, on the authority of Muḥammad bin Bishr, both of them reported on the authority of Hisham.

5- ʿAlī bin Musher:

- It was reported by Al-Bukhārī, Book of Beginning of Creation, Chapter: The reference to angels (3215) on the authority of Farwa bin Abi Al-Mughraa, and Al-Bayhaqī in ((al-Asmā' wa-al-ṣifāt)) 1/498 with the narration of Munjab bin Al-Ḥārith, both of them reported on the authority of ʿAlī bin Mashir.

6- 'Amir bin Ṣāliḥ Az-Zubairi:

- It was reported by Aḥmad in ((Al-Musnad)) 6/257 (26200), and Al-Baghawī in ((Mu'jam As-Sahaba)) as in ((Fath Al-Bari)) 1/19 and he said: 'Amir's narration includes weakness.

7- Yaʿqūb:

- It was reported by At-Ṭabarī in ((Jāmiʿ al-Bayān)) 22/91 on the authority of Yaʿqūb on the authority of Ibn 'Aliyah on the authority of 'Ayyub.

bin Muḥammad bin Yahya Al-ʻUbaidi, on the authority of Aḥmad bin Najdah, on the authority of Yahya Al-Hammani, on the authority of Ibn Abi Al-Zinad, on the authority of Hisham bin ʻUrwa, on the authority of his father, on the authority of ʻĀ'ishah, Allah be pleased with her, she said: Revelation was descending upon the Messenger of Allah (PBUH) on his camel, then it extended its neck on the ground. (1)

- The hadith was clearly reported by ʻĀ'ishah on the authority of Al-Ḥārith bin Hisham that he was the one who asked the Messenger of Allah (PBUH); accordingly, most of the narrators reported on the authority of Hisham bin ʻUrwah. Al-Hafiz Ibn Hajar said it in ((Fath Al-Bari)) 1/19: Perhaps, ʻĀ'ishah attended that, i.e. the question, thus they reported it with the chain of transmission of ʻĀ'ishah.
- It also could be happened that Al-Ḥārith informed her of that, so it became mursal (incomplete), however, it was classified as mawsul (connected) by the majority. The second view was supported... and the first is well-known.

(1) **[3261] The assessment of the reliability of the chain of transmitters:**

- Its chain of transmitters is da'if (weak), no jarh or ta'dil was raised about the sheikh of the compiler (no criticism or praise was raised about him), and Al-Hamani is accused of plagiarizing the hadith, but he was traced, so the hadith is authentic as follows.

The authentication of Hadith:

- The hadith relies on Hisham bin ʻUrwah on the authority of his father on the authority of ʻĀ'ishah, and it was reported on the authority of Hisham by two transmittres:

1- ʻAbd-al-Raḥmān bin Abi Al-Zinad:

- It was reported by the compiler with the narration of Yahya Al-Hammani, Aḥmad in ((Al-Musnad)) 6/118 (24868) on the authority of Sulaymān bin Dāwūd, and Al-Bayhaqī in ((Dala'il Al-Nubuwah)) 7/53 with the narration of Ashkib Abi Ali.
- The three of them (Al-Hammani, Ibn Dāwūd, and Ashkib) reported on the authority of Ibn Abi Al-Zinad.
- Al-Haythami said in ((Majma Al-Zawaid)) 7/257: Its transmitters are Sahih (authentic).
- I said: As for this Ashkib, I did not know him.

2- Mu'ammar bin Rashid Al-Basri:

- It was reported by ʻAbd-al-Rāziq in ((Interpretation of the Qur'an)) 2/304 and based on his authority, it was reported by Al-Marwazi in ((Mukhtasar qiyaam al-layl)) (p. 31).
- It was reported by At-Ṭabarī in ((Jāmiʻ al-Bayān)) 29/127, and Al- Ḥākim in ((Al-Mustadrak)) 2/505 with the narration of Muḥammad bin Thawr Al-Sana'ani. Both of them (Abdul Razzaq and Ibn Thawr) reported it on the authority of Mu'ammar. Al- Ḥākim classed it as sahih (authentic), and Ad- Dhahabī agreed with him.
- Based on these chains of transmission, the hadith is authentic and proved, and Allah knows best.
- It was also reported by Abd bin Hamid, as in ((al-Durr al-manthūr)) by As-Suyuti 6/443.

(Q.73:6): ﴿Indeed, worship in the night is more impactful and suitable for recitation.﴾ All hours of the night, and every hour called {nāshi-ata}because it is rising, as it is said: {nashi-ata} when the cloud appears, and {Anshaa} means Allah created it, and the plural is {nāshi- āt}.

[3262] Aqīl bin Muḥammad reported to us on the authority of Al-Muafi bin Zakariya, on the authority of Muḥammad bin Jarir, on the authority of Ya'qub, on the authority of Ibn Aliya, on the authority of Ḥātim bin Abi Saghira, he said: I said to ʿAbdullāh bin Abi Mulayka: Don't you tell me: Which hour of the night is called {nāshi-a}? He said: You have come to the man who knows it very well. I asked Ibn ʿAbbās about it, and he said that the whole night is nāshi-a, and I asked Ibn Al-Zubayr about it, and he told me the same. (1)

Sa'īd bin Jubair and Ibn Zayd said: when the servant worships at any hour during the night, he rises, {nasha} according to the Abyssinians.

ʿIkrimah said: any hour you got up in the beginning of the night is {nashi-a}.

[3263] Ibn Fnjwyh reported to us on the authority of Ibn Majah, on the authority of Ibn Ayyub, on the authority of Ibn Abi Ziyad, on the authority of Sayyar, on the authority of Ja'far, on the authority of Al-Jariri, on the authority of some of his sheikhs, on the authority of ʿAlī bin Al-Ḥusayn, he used to pray

(1) **[3262] The assessment of the reliability of the chain of transmitters:**
- Its transmitters are trustworthy, except for the Sheikh of the complier whom was not found, and the narration is sahih (authentic).

The authentication of Hadith:
- It was reported by At-Ṭabarī in ((Jāmiʿ al-Bayān)) 29/128 and it was reported based on his authority by the compiler upon whose authority and the authority of Kharja, Yaʿqūb reported. Both of them reported it on the authority of Abū Yūnus Ḥātim bin Abi Saghira.
- It was reported by Al- Bayhaqī in ((al-Sunan al-Kubrá)) 3/19 with the narration of Hārūn on the authority of Issa bin Muḥammad.
- Both of them (Hatem, and Issa) reported on the authority of ʿAbdullāh bin ʿUbaidullah bin Abi Malika.
- It was also reported by Ibn Nasr in ((Qiyām al-layl (pg. 39)), Ibn Abi Ḥātim, and Al-Faryabi, as in ((al-Durr al-manthūr)) by As-Suyuti 6/443.

between the sunset prayer and the ‘Isha’ prayer, and he says: Have you not heard the words of Allah Almighty : ﴿Indeed, worship in the night is more impactful and suitable for recitation﴾ that is nāshi-ata al-layli (the rising by night). (1)

Abū Majles and Qtādh said: all hours after ‘Isha’ prayer is nāshi-ata al-layli (the rising by night).

‘Ubaid bin ‘Umair said: I said to ‘Ā’ishah, Allah be pleased with her: A man got up at the beginning of the night, is it the time of nāshi-ata al-layli (the rising by night) She said: No; nāshi-ata al-layli (the rising by night) is only getting up after having been in sleep.

Yaman and Ibn Kaysān said: It is the rising at the end of the night.

{Wiṭān} was recited with kasra on the waw and with madd, according to Ibn ‘Amer, (and Abū ‘Amr), and Ibn Muhaisin, as well as Abū ‘Ubaid chose it, saying: {miwaṭa} means it is more conducive to establishing harmony between the hearing and the heart for the purpose of comprehending the Qur’ān. Other reciters said: it is {waṭan} which means it is closer to the heart.

Ibn ‘Abbās said: Their prayer, in the beginning of the night, was firmer in tread. He added: it is the best time to perform the obligatory rising which God Almighty has imposed on them, because a person does not know exactly when he will get up.

It is more suitable for doing good and memorization, Qtādh said.

It is more upright in respect to rising, Al-Farra said.

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(1) **[3263] The assessment of the reliability of the chain of transmitters:**

- Its chain of transmission is da’if (weak). Sayyar is truthful yet oblivious, Al-Jariri was not clrealy known before his death, his sheikh is unknown, and no jarh or ta’dil was raised about Ibn Majah (no criticism or praise was raised about him).

The authentication of Hadith:

- It was reported by Al- Bayhaqī in ((al-Sunan al-Kubrá)) 3/20 with the narration of Adam, on the authority of Hammad bin Salamah, on the authority of Sa’id Al-Jariri, on the authority of ‘Alī bin Al- Ḥusayn.
- Al-Jariri did not hear from ‘Alī bin Al- Ḥusayn, so the defect of the interruption remains.
- It was reported by Muḥammad bin Nasr in ((Mukhtasar Qiyyam Al-Lail)) (p. 40).

Al-Qurazi said: It is harder for the worshiper than the daytime prayer, as evidenced by the words of the Prophet (PBUH) **((O Allah ! Be hard on the tribe of Mudar)).**

Ibn Zaid stated: it is more suitable for his a heart than the daytime, as he has no engagements.

Al-Ḥasan said: It is firmer in tread for the purpose of doing good, as he is more likely to be protected from Satan.

Assuredly rising in the night, is more active, more sincere, and more blessed.

(Q.73:7): ﴿For during the day you are over-occupied ˹with worldly duties˺.﴾

{sabḥan} is recited with the haa by the majority of the reciters; which means assuredly during the day you have extended engagements.{Sabh}: means to move speedily, from which the word "sibaha 'swimming'" is derived, as well as "sabih" means a running mare, such as the poet said:

They have allowed you the east and west of the country, so it is only for you, my friend, to move around in any place.

On the other side, Yahya bin Yamar recited: {sabkhan} with khaa which means the time of relaxation, likewise the prophet (PBUH) said to 'Ā'ishah, Allah be pleased with her, when she began to curse the person who had stolen her quilt ((Do not lighten him)). It means do not lessen him.

"tasbikh" means to prepare cotton and wool to be used in different purpose; the cotton after carding called also "sabaekh", Al-Akhtal described the hunter and the dogs, saying:

Send them to scatter the dirt such as the fallen cotton after it has been fluffed and carded by the bow, scattered.

Tha'lab said: "sabha" means hesitation and anxiety, and it also could refer to the meaning of putting something out, likewise the Prophet (PBUH) said: **((Fever is from the vehemence of the heat of Jahannam, so put it out with water.))**

(Q.73:8): ﴿˹Always˺ remember the Name of your Lord, and devote yourself to Him wholeheartedly.﴾

Mention the Name of your Lord with monotheism and glorification.

Sahl bin ʿAbdullāh said: Read: say, bi'smi'Llāhi'l-rahmāni'l-rahīm, 'In the Name of Allah, the Compassionate, the Merciful', to begin your prayer, because it completely devotes you to your Lord and separates you from everything else.

{and devote yourself to Him wholeheartedly}: according to the majority of the commentators, it means be sincere to Him, Ibn ʿAbbās said.

Try hard, Al-Ḥasan said.

Devote yourself to worshiping Him, Ibn Zayd said.

Put your trust in Him, Shaqiq said.

[3264] I heard Muḥammad bin Al-Ḥusayn Al-Sulami reported on the authority of Mansour bin ʿAbdullāh on the authority of Aba Al- Qāsim Al-Bazzaz on the authority of Ibn ʿAṭā', he said: It means devote yourself completely to Him. (1)

{Tabtīl} literally means to cut as some adjectives are derived from tabtīl, such as "batt, 'decisive'" "batīl, 'seperated'"

It lights up the darkness in the night, like a beacon in the evening of a celibate monk.

The Messenger of Allah (PBUH) forbade celibacy.

It is also said to the Virgin Mary, peace be upon her: Batul, i.e. The Virgin.

It means to communicate directly with Him, Al- Qāsim said.

It refers to raising the hands during prayer, Muḥammad bin ʿAlī said.

Celibacy is rejecting this worldly life, seeking Allah's pleasure, Zaid bin Aslam said.

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(1) **[3264] The assessment of the reliability of the chain of transmitters:**

- Its chain of transmission is da'if (weak). The sheikh of the compiler was disputable, no jarh or ta'dil was raised about Manṣūr (no criticism or praise was raised about him), and Abū Al- Qāsim was not accurately known.
- It was mentioned by Al-Sulami in ((Haqiq Al-Tafsir)) (352/a), and Al-Thalabi in ((Al-Jawaher Al-Ḥasan)) 5/503. 'Aqabah said: This is the text of Ibn Ata' according to what Ath-Thalabi transmitted.

(Q.73:9): ﴿˹He is the˺ Lord of the east and the west. There is no god ˹worthy of worship˺ except Him, so take Him ˹alone˺ as a Trustee of Affairs.﴾

{rabbu} is nominative for being subject, according to the reciters of Hijaz, Abū ʿAmr, Ayyub, and Hafs. As for other reciters, {rabbi} is genitive for being adjective of His saying: ﴿˹Always˺ remember the Name of your Lord". Further, take Him for a Guardian, entrusting your affairs to Him.

(Q.73:10): ﴿Be patient ˹O Prophet˺ with what they say, and depart from them courteously.﴾ it is abrogated by the verse of Fighting.

[3265] Al-Ḥusayn bin Muḥammad bin Al-Ḥusayn Al-Dinori told us on the authority of Aḥmad bin Muḥammad bin Isḥāq Al-Sunni, on the authority of Hamid bin Shuaib, on the authority of Sarij bin Yūnus, on the authority of Sa'īd bin Muḥammad Al-Warraq, on the authority of Al-Ahwas bin Ḥākim, on the authority of his father, on the authority of Abi Al-Zahriyyah that Abū ad-Darda , he said : We laugh at the faces of some people whom our hearts hate and curse them. (1)

(1) **[3265] The assessment of the reliability of the chain of transmitters:**

- Its chain of transmission is da'if (weak): Sa'id Al-Warraq, and his sheikh, Al-Ahwas bin Ḥākim, are da'if (weak).

The authentication of Hadith:

- The hadith was classified as mu'laq (suspended) by Al-Bukhārī in the book of Good Manners and Form (Al-Adab), Chapter: To be gentle and polite with the people, attributing to the Prophet (PBUH) without a connected chain of narration.
- it also narrated with connected chain of transmission on the authority of Abū Darda' with four transmission:
- 1- Abū Al-Zahriyyah:
- It was reported by the compiler with the narration of Al-Warraq, Al- Bayhaqī in ((Shu'b Al-Iman)) 6/266, with the narration of Maslama bin Sa'id, Aḥmad bin Marwan Al-Dainuri in ((Al-Majalisah wa Jawahir Al-Ilm)) 3/479 (1087), based on his authority it was reported by Ibn Hajar in ((Taghliq Al-Ta'liq 5/103, ʿAlī bin Ma'bad in ((Obedience and Disobedience)) as in ((Tārīkh al-aḥādīth wa-āthār al-Kashshāf)) by Az-Zailai 4/110 with the narration of Abi Mu'awiyah, and Al-Shajari in ((Al-Amali)) 2/143 with the narration of Ismail bin Zakaria. All of them reported on the authority of Al-Ahwas, on the authority of his father, on the authority of Abū Al-Zahriyyah, on the authority of Abi Al-Darda, except that the narration of Al-Bayhaqī, Al-Dainuri, and Al-Shajari do not include: "on the authority of his father",

(Q.73:11): ﴿And leave to Me the deniers—the people of luxury—and bear with them for a little while.﴾

It was revealed about the leaders of the deniers in Quraysh.

Muqātil bin Ḥayyān said: It was revealed about the feeders (in Badr, they fed their army with meat every day) in Badr, and they were ten; (we have mentioned them in sūrat l-anfāl.)

{l-naʿmati}: means luxury and wealth, and {l-nuʿmati}: with damma on the nun: means the ease, it is said: "ni'am al'ain" which means I do that for your sake.

(Q.73:12): ﴿⌜For⌝ We certainly have shackles, a ⌜raging⌝ Fire﴾

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instead, it includes, Al-Ahwas bin Ḥākim, on the authority of Abū Al-Zahriyyah.

2- Jubair bin Nafir:

- It was reported by Ibn Abi Al-Dunya in ((Al-Helm)) (p. 69), based on his authority it was reported by Ibn Hajar in ((Tathliq Al-Taliq)) 5/103 on the authority of Al-Walid bin Al- Qāsim. It was also reported by Ibrāhīm Al- Ḥarbi in ((Gharib Al-Hadith)) as in ((Thaliq Al-Taliq)) 5/103 on the authority of Al-Ahwas bin Ḥākim, on the authority of Abi Al-Zahriyyah, on the authority of Jubair.
- Al-Walid who is Ibn Al- Qāsim Ibn Al-Walid Al-Hamdhani: was trustful and made mistakes, as in ((Taqrib Al-Tahdhib)) by Ibn Hajar (7447).

3- Abū Ṣāliḥ:

- It was reported by Abū Bakr bin Al-Muqri' in ((Al-Fawaeid)) as in "Fath Al-Bari" by Ibn Hajar 10/528, and based on his authority, it was reoirted by Ibn Hajar in "Thaghliq Al-Taliq" 5/104 with the narration of Yūsuf bin Asbat on the authority of Kamel bin Al-'Alaa on the authority of Abi Ṣāliḥ.
- Its chain of transmission is da'if (weak): Abū Ṣāliḥ did not meet Abū Al-Darda', so it is interrupted, as it is mentioned in (Fath al-Bari) by Ibn Hajar. Further, Kamel is da'if (weak), as in ((taqliq)).

4- Khalaf bin Hawshab:

- It was reported by Abū Na'im in ((Hilyat Al-Awliya)) 1/222, based on his authority, it was reported by Ibn Hajar in ((Tathliq Al-Taliq)) 5/102.
- Its chain of transmission is da'if (weak), due to the defedct of interruption,i.e. he did not meet Abū Darda', as in "Fath Al-Bari" and "Thaliq Al-Ta'liq".
- To sum up: the chains of transmission of the hadith clrealy include weakness, but in general it is supported and classed as Ḥasan (good) by the virtue of another Hadith.
- Sheikh Al-Albani said in ((Silsilat Al-Ahadith Al-Da'ifah)) 1/252:
- Perhaps it is supported by these chains, and in general: the hadith has no origin and it is marfu' (raised), but it is mostly mawquf (stopped).

Indeed with Us are heavy fetters (ankāl is the plural of nikl), heavy shackles.

Al-Sh'abi said: Allah Almighty did not place the shackles on the feet of the people of Hell for fear of fleeing, but it will burden them, if they wanted to rise.

(Q.73:13): ﴿choking food, and a painful punishment ⌜in store for them⌝﴾

Food causes the throat to choke, i.e. this is zaqqūm, darīʿ and ghislīn.

[3266] Aqīl bin Muḥammad Al-Faqih told me on the authority of Abū Al-Faraj Al-Baghdadi, on the authority of Muḥammad bin Jarir, on the authority of Abū Kuraib, on the authority of Waki', on the authority of Hamza Al-Zayyat, on the authority of Ḥumrān bin A'yan, said when the Prophet (PBUH) recited: ﴿⌜For⌝ We certainly have shackles, a ⌜raging⌝ Fire, choking food, and a painful punishment ⌜in store for them⌝﴾, he fell unconscious. (1)

(1) **[3266] The assessment of the reliability of the chain of transmitters:**

- Its chain of transmission is very weak. It includes Ḥumrān bin 'Ain, who is da'if (weak), who was rejected, so it is mursal (incomplete)

The authentication of Hadith:

- The hadith was reported by Waki' bin Al-Jarrah in ((Az-Zuhd)) 1/253 (28) on the authority of Hamza Az-Zayat on the authority of Ḥumrān, based on his authority, it was reported by At-Ṭabarī in ((Jāmiʿ al-Bayān)) 29/135, Aḥmad in ((Az-Zuhd)) (p. 36), Hanad Al-Sari in ((Al-Zuhd)) 1/180 (267), Abū 'Ubaid in ((The Virtues of the Qur'an)) (p. 136), and Isḥāq bin Rahawayh in ((Al-Tafsir)) as in ((Al-Wasīṭ)) by Al-Wahidi 4/375. Based on his authority, it was reported by Muḥammad Ibn Nasr in ((Mukhtaṣar Qiyām al-layl)) (pg. 145), and Abd bin Hamid as in ((al-Durr al-manthūr)) by Al-Suyuti 6/446, and Al-Wahidi in ((Al-Waseet)) with the narration of Taher bin Al-Fadl Al-Baghdadi. All of them reported on the authority of Waki'.
- However, Taher Al-Baghdadi disagreed with the majority, so he reported it on the authority of Waki', on the authority of Hamza, on the authority of Ḥumrān, on the authority of 'Abdullāh bin 'Umar, and Taher was accused of fabricating the hadith, as in ((Lisān al-mīzān)) by Ibn Hajar 3/207.
- Furthermore, it was reported with another chain of transmission:
- It was reported by Ibn Abi Dāwūd in ((al-Sharīʿah)) as in ((al-Durr al-manthūr)) 6/446, Ibn Uday in ((Al-Kamil)) 2/436, and Al- Bayhaqī, based on his authority, in ((Shaʿb al-īmān)) 1/522 with the narration of Abū Yūsuf, the companion of Abū Hanifa, on the authority of Hamzah, on the authority of Ḥumrān, on the authority of Abū Ḥarb bin Abi Al-Aswad, that the Messenger of Allah (PBUH).. then he mentioned it. Abū Yūsuf was disputable as in ((Mīzān al-iʿtidāl)) by Al- Dhahabī 4/447.

[3267] Ibn Fanjawiyah al-Dinuri transmitted on the authority of Aḥmad bin Al-Ḥasan bin Majah, on the authority of al-Ḥasan bin Ayyub, on the authority of ʿAbdullāh bin Abi Ziyad, on the authority of Sayyar, on the authority of Ṣāliḥ Al-Marri, on the authority of (Khulaid) bin Ḥasan, he said: at night, Al-Ḥasan was with us and was fasting, so he was served with his food. Meanwhile, he recited these verses: "﴿⌜For⌝ We certainly have shackles, a ⌜raging⌝ Fire, choking food, and a painful punishment ⌜in store for them⌝﴾, he said: Take the food away. At the second night, we also served him with food, but he recited the same verses again, so he said: Take it away. When it was the third night, I served him with food, but these verses were recited again, thus he said: Take it away. So then, his son went to Thabit Al-Banani, Yazid Al-Dhabi, and Yahya Al-Baka' and told them about that, so they came with him, and They kept on at him until he took a drink of Sawiq. (1)

(Q.73:14): ﴿on the Day the earth and mountains will shake ⌜violently⌝, and mountains will be ⌜reduced to⌝ dunes of shifting sand.﴾

On the day when the earth and the mountains will quake and the mountains will be like heaps of shifting sand. {kathīban} means a heap of sand, and {mahīlan} means pouring down. {mahīl} derives from hāla, yahīlu;

- This transmission was denounced by Ibn ʿUday. Al- Bayhaqī said: With the narration of Abū Ḥarb, it is mursal (incomplete).
- I said: since Abū Ḥarb Al-Daili is a follower, and his transmission includes Ḥumrān, whose transmission has been already mentioned in details.

(1) **[3267] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmission is da'if (weak).
- Sayyar bin Ḥātim is a truthful yet oblivious, Ṣāliḥ and Khulaid are da'if (weak).

The authentication of Hadith:
- It was reported by Aḥmad in ((Az-Zuhd)) (p. 346), and Al-Wahidi in ((Al-Wasīṭ)) 4/376, both of them reported with the narration of Ṣāliḥ Al-Marri on the authority of Khulaid bin Ḥasan on the authority of Al-Ḥasan, so he mentioned it, but Imam Aḥmad mentioned the transmission reported on the authority of Khālid on the authority of Ṣāliḥ bin Ḥasan on the authority of Al-Ḥasan. So, I don't know it is perhaps distortion.
- Dr. Hikmat Bashir said in ((Imam Aḥmad's Narrations in Interpretation)) 4/299: Its chain of transmission is chained by weak transmitters.

it is actually mahyūl, such as it is said "halat" for sand when it is moving.

While his companions were complaining about running out of food, the Prophet (PBUH) said: **((do you measure or take it without a certain weight))**, they said: we take it without weight, so he (PBUH) said: **((measure it and do not take it without a certain weight)).**

The poet said:

…I thought that you are a master who is influenced by the eye

(Q.73:15): ﴿Indeed, We have sent to you a messenger as a witness over you, just as We sent a messenger to Pharaoh.﴾

(Q.73:16): ﴿But Pharaoh disobeyed the messenger, so We seized him with a stern grip.﴾

We seized him with a terrible, violent, and severe punishment. Likewise, it is said: mistaubal which means the food is running out. Further, wabāl means bad consequences; Al-Khansa said:

Bajila was seized remorselessly after fighting the knights of Mālik

The Arabs also say: 'awbala' when the evil comes successively.

(Q.73:17): ﴿If you ˹pagans˺ persist in disbelief, then how will you guard yourselves against ˹the horrors of˺ a Day which will turn children's hair grey?﴾

So how can you have piety on the Day of Resurrection if you disbelieved in this world?, i.e. There is no way for you to be righteous, and repentance, on the Day of Resurrection, will not benefit you. Further, it was said: it means how you can guard yourselves against the torment of the Day of Resurrection, if you disbelieve?

{how will you guard yourselves against ˹the horrors of˺ a Day which will turn children's hair grey?} was recited by ibn Masūd and 'Attia, whereas Abū As-sammal Al-A'dawi recited {tattaqūni} with kasra on the nun due to being genitive. That will make the children grey-haired by the severity of its terrors on the Day of Resurrection, when it will be said to Adam (PBUH): (get up, and call the people of Hell of your offspring).

[3268] Al-Ḥusayn bin Muḥammad bin Al-Ḥusayn reported to us on the authority of Muḥammad bin Al-Ḥasan bin Bishr, on the authority of Abū Bakr bin Abi Al-Khasib, on the authority of Muḥammad bin Ghalib, on the authority of ʻUthman bin Al-Haytham, he say: I passed by Ibn As-Sari while a person asked him about {which will turn children's hair grey?} while he was on his way, so he said: they are the children born from fornication. It was also said: they are the sons of the polytheists. (1)

(Q.73:18): ﴿It will ˹even˺ cause the sky to split apart. His promise ˹of judgment˺ must be fulfilled.﴾

With the heaven being rent asunder thereon, on that Day, because of its severity.

(Q.73:19): ﴿Surely this is a reminder. So let whoever wills take the ˹Right˺ Way to their Lord.﴾

Indeed these, threatening verses, are a reminder, an admonition for all creatures. So let whoever wills take the Right Way to their Lord, through faith and obedience.

(Q.73:20):﴿Surely your Lord knows that you ˹O Prophet˺ stand ˹in prayer˺ for nearly two-thirds of the night…﴾ {thulthayi}is recited with silent lam, Hisham narrated on the authority of the scholars of Ash-Sham. {waniṣ'fahu wathuluthahu} are accusative, i.e. you stand in prayer for nearly two-thirds of the night, and sometimes half and a third of it, according to the scholars of Mecca and Kufa. On the other side, as for the other reciters, {waniṣ'fahi wathuluthahi} are genitive for being constitute a supplement to thuluthay, 'two thirds'.

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(1) **[3268] The assessment of the reliability of the chain of transmitters:**

- Its chain of transmission includes Muḥammad bin Al-Ḥasan about whose sheikh no Jarh or Tad'il was raised (no criticism or praise was raised about him).

The authentication of Hadith:

- It was mentioned by Al-Qurtubi in ((Al-Jami' Li Ahkam Al-Qur'an)) 19/50, Abū Ḥayyān in ((al-Baḥr al-muḥīṭ)) 8/357, Al-Kirmani in ((Gharaib Al-Tafsir)) 2/1268, and Al-Alusi in ((Rūḥ al-maʻānī)) 29/109. All of them attributed it to As-Sudi.

﴿…as do some of those with you. Allah ˹alone˺ keeps a ˹precise˺ measure of the day and night. He knows that you ˹believers˺ are unable to endure this, and has turned to you in mercy, So recite ˹in prayer˺ whatever you can from the Quran. …﴾:

Some of those stand in prayer with you. He knows that you will not be able to keep staying up all night, so He has relented to you, making you revert to what is easier. So recite as much as is feasible of the Qur'ān, during prayer; they are one hundred verses, according to As-suddi said. Whoever recites a hundred verses in a night, the Qur'an will not challenge him, Al-Ḥasan and Ka'b said. They are fifty verses according to Sa'īd.

Al-Rabi' bin Zaid narrated on the authority of Al-Ḥasan: {So recite ˹in prayer˺ whatever you can from the Quran.}, it means during maghrib (sunset) and 'Isha (night) prayers.

﴿…He knows that some of you will be sick, some will be travelling throughout the land seeking Allah's bounty, and some fighting in the cause of Allah…﴾: He gives the same rank for both theMujāhid een (the fighters) and those who acquired lawful provision for spending on themselves and their children.

[3269] Ibn Fanjawiyah reported to us on the authority of Ibn Salam Al-Khutli, on the authority of Abū Bakr bin Abdul Khaliq, on the authority of Abū Bakr Aḥmad bin Muḥammad bin Al-Hajjaj, on the authority of Abū Al-Fath, on the authority of Abū Nasr Bishr bin Al-Ḥārith, on the authority of Al-Mu'afi bin Imran and 'Issa bin Yūnus, on the authority of Farqad Al-Sabkhi, on the authority of Ibrāhīm, on the authority of Ibn Masud, he said: whoever brings a trade to a Muslim city patiently and hopeful of your reward, and sells it at the price of the day, he is granted the ranks of martyrs, then 'Abdullāh recited: ﴿some will be travelling throughout the land seeking Allah's bounty, and some fighting in the cause of Allah…﴾.(1)

(1) **[3269] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmission is da'if (weak), Al-Sabkhi is trustful, devoted worshipper, and his hadith is slightly weak with many mistakes, and no Jarh or Tad'il was raised about Abū Al-Fath (no criticism or praise was raised about him), and the hadith is authentic and marfu' (raised) with another chain of transmission.

[3270] Ibn Fnjwyh reported to us on the authority of Musa bin Muḥammad bin ʻAlī, on the authority of Muḥammad bin ʻUthman bin Abi Shaybah, on the authority of Abdul Hamid bin Ṣāliḥ, on the authority of Abū Aqil, on the authority of Al- Qāsim bin ʻUbaidullah, on the authority of his father, he said: I heard Ibn ʻUmar say: Allah Almighty did not create a death that is dearer to me than, other than martyrdom, to die on a saddled camel, while I am travelling throughout the land seeking Allah's bounty. (1)

The authentication of Hadith:

- It was not found as mawquf (stopped) hadith except that the compiler reported.
- It relies on Ibrāhīm An-Nakhai on the authority of Ibn Masud.
- it was also reported on the authority of Ibrāhīm by two transmitters:

1- Farqad As-Sabkhi:

- It was reported by the compiler with the narration of Bishr Al-Hafi, and Ibn Abi Al-Dunya in ((Islah Al-Mal)) 2/80 with the narration of Abū Nasr Al-Ttamar. Both of them reported on the authority of Al-Mu`afi bin Imran.
- However, Ibn Abi Al-Dunya mentioned between Al-Mu`afi and Farqad: Mubarak bin Yazid.
- It was reported by the compiler with the narration of Isa bin Yūnus.
- It was reported by Ibn Mardawayh, as in ((Tārīkh al-aḥādīth wa-āthār al-Kashshāf)) by Az-Zailai 4/112, and Al-Khatib Al-Baghdadi in ((Tarikh Baghdad)) 13/472 with the narration of Issa bin Yūnus on the authority of Abi ʻAmr Ibn Al-ʻAlaa. However, they mentioned ʻAlqama between Ibrāhīm and Ibn Masud.
- The three transmitters (Al-Mu`afi, Issa, and Abū ʻAmr Ibn Al-ʻAlaa) reported on the authority of Farqad, who is da'if (weak) in this transmission due to the case of Farqad. Ibn Hajar said in ((al-Kāfī al-Shāfī)) (p. 179): Farqad is da'if (weak).

2- Al''msh:

- It was reported by Abū Bakr Al-Isma'ili in ((Majmaʻ al-shuyūkh)) 2/534, and based on his authority, Hamza Al-Sahmi reported it in ((Tarikh Jurjan)) (p. 84) with the narration of Aḥmad bin Feil on the authority of Abdul-Wahhab Al-Houti on the authority of Issa bin Yūnus on the authority of Al-A'mash, with marfu' (raised) chain of transmission, saying: ((whoever brings foodstuff to a Muslim city, he is granted the ranks of martyrs.)) it is the same as Al-Daylami reported in ((Musnad Al-Firdaws)) as in ((al-Jāmiʻ al-kabīr)) by As-Suyuti 1/770.
- The hadith is sahih (authentic) with this narration.
- It was also supported by the hadith of Iliasa' bin Al-Mughirah which is mursal (incomplete).
- Furthermore, Al- Ḥākim reported it in ((Al-Mustadrak)) 2/12, and Ad- Dhahabī said: it is Munkar (denounced) with ambiguous chain of transmission.

(1) **[3270] The assessment of the reliability of the chain of transmitters:**

- Its chain of transmission is da'if (weak), Abū Aqil is da'if (weak), and Ibn Abi Shaybah was fabricated by some scholars and others accused him of lying.

﴿…So recite whatever you can from it…﴾

[3271] I heard Muḥammad bin Al-Ḥusayn - Al-Salami – say on the authority of Mansour bin ʿAbdullāh, on the authority of Aba Al- Qāsim Al-Iskandrani, on the authority of Aba Jaʾfar Al-Malti, on the authority of ʿAlī bin Musa Al-Ridha, on the authority of his father, on the authority of Jaʾfar bin Muḥammad, he said about this verse: So recite as much as is feasible of it through humility of the heart and serenity of the hidden. (1)

The authentication of Hadith:

- The hadith relies on ʿUbaidullah bin ʿAbdullāh bin ʿUmar. Based on his transmission, two tranmitters reported it on his authority:

1- Al- Qāsim bin ʿUbaidullah:

- It was reported by the compiler based on his transmission, on the authority of Ibn ʿUmar.

2- Az-Zuhri:

- It was reported by ʿAbd-al-Rāziq in ((Al-Musannaf)) 11/464 and Al- Bayhaqī reported it on his authority in ((Shaʿb al-īmān)) 2/93 on the authority of Muʾammar on the authority of Az-Zuhri on the authority of ʿUbaidullah on the authority of ʿUmar bin Al- Khiṭāb, or others.
- Muʾammar disagreed with Yūnus bin ʿUbaid:
- It was reported by ʿAlī Ibn Maʿbad in ((Obedience and Disobedience)) as in ((Tārīkh al-aḥādīth wa-āthār al-Kashshāf)) by Az-Zailai 4/112 on the authority of Ibn Wahb, on the authority of Yūnus, on the authority of Az-Zuhri, on the authority of Nafiʿ, that ʿUmar bin Al- Khiṭāb mentioned it. Nafiʾ did not meet ʿUmar, so the transmission is interrupted. The hadith was also reported by:
- Saʾid bin Manṣūr, Abd bin Hamid, and Ibn Al-Mundhir, as in ((al-Durr al-manthūr)) by As-Suyuti 6/449 on the authority of ʿUmar bin Al- Khiṭāb, that's why the transmitters disputed related to its attribution, so some attributed it to Ibn ʿUmar, others attributed it to ʿUmar bin Al- Khiṭāb, while other scholars hesitated in relation to either.
- Al- Bayhaqī said after its authentication: It was reported on the authority of ʿUmar bin Al- Khiṭāb by other than him, and he did not doubt.
- Al-Hafiz classed the compiler's transmission in ((al-Kāfī al-Shāfī)) (p. 179) as daʾif (weak), then he mentioned the previously mentioned dispute, then he stopped. Briefly, Allah knows best, this interruption leads to rejecting the hadith.

(1) **[3271] The assessment of the reliability of the chain of transmitters:**

- Its chain of transmission is daʾif (weak). As-Sulami was disputable, no Jarh or Tadʾil was raised about Manṣūr (no criticism or praise was raised about him), Abū Al-Qāsim was not accurately known, and Al-Malti was not found, and the defect implies in those who narrated on the authority of ʿAlī bin Musa.

﴿…And ˹continue to˺ perform ˹regular˺ prayers, pay alms-tax, and lend to Allah a good loan. Whatever good you send forth for yourselves, you will find it with Allah far better and more rewarding. And seek Allah's forgiveness. Surely Allah is All-Forgiving, Most Merciful."

{Khayran, ajran} are accusative for being second object, and it is pronoun of separation according to the scholars of Basra; as for the scholars of Kufa, they said it has no grammatical or syntactical sense.

The authentication of Hadith:

- The Hadith was reported by Abū ʿAbd-al-Raḥmān As-Sulami in ((Ḥqyq al-tafsīr)) (352/b) and it was reported on his authority by the compiler.